

जिनमाणिक्यसूरिभिः तच्छिष्यैरनन्तद्वंससूरिभिर्वा प्रणीतं

कुम्भापुत्तचरिअम् ।

‘अहमदाबाद’ नगरान्तर्गत ‘गुजरात कॉलेज’ नास्ति विद्यालये
संस्कृतार्थमागधीभाषाध्यापकेन

अभ्यंरूपोपाध्वासुदेवतनूतकाशीनाथेन
प्रस्तावनादिष्पणीमूर्चीभिराङ्गलभाषानुवादेन च संहितं

संशोधितं प्रकाशितं च ।

प्रथमा आवृत्तिः ।

प्रतयः १०००

(सर्वे अधिकाराः संपादकेन स्वायत्तीकृता ।)



अहमदाबादनगरे
सूर्यप्रकाशमुद्रणालये मुद्रितम् ।

मन्वत् १९८७ शकः १८५२,
मूल्य १-४-०

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Foreword.

I feel much pride and delight in announcing the publication of this book which has been prescribed by the University of Bombay as a text-book in Ardha-Mâgadhî. As no copies of the book were available, the present edition was undertaken adding a translation, notes and a glossary in English for the sake of the University students. The book is also intended to be of use to people interested in the study of Ardha-Mâgadhî, and with this aim in view a critical edition utilizing all available manuscript material has been offered.

The Kummâputtacharia is a short story or Kathānaka dealing with the life of a Jain Kevali. It is written in Prakrit. It narrates the life of a Jain Kevali which is like a torch-light to its readers and which would certainly lead them, when properly understood and digested to take at least a step on the path of Spiritual Progress. I hope the readers will appreciate the value of the book and give a stimulus for further efforts towards the development of Jain Literature and Philosophy by their warm welcome.

It is a matter of great delight that many societies and individuals are now coming forward trying to advance the cause of Jain religion and philosophy in a variety of ways. The Jain Sahitya Pradarsana held here was an admirable success. In view of the increasing number of

students taking *Ardha-Mâgadh* at the College, recently a very desirable step has been taken by the All India Young Mens Jain Society Sammelan and other bodies who have applied to the University for its introduction at the Matriculation Examination and they are very hopeful that their request will soon be granted and students will have the advantage of studying it in the High Schools

Before closing this short foreword, I feel it necessary to say a few words about Prof K V Abhyankar the editor of the present volume. We are indeed very fortunate in having this volume edited by him who I am glad to say had a very distinguished career at the Bombay University in Sanskrit where he won all the available prizes and scholarships for proficiency in Sanskrit. He was also the first recipient of the Shivchand Amarchand Talakchand Jain Literature Scholarship which induced him to study Jain Literature and Philosophy and ever since his appointment at the Gujarat College in 1913 he has been teaching Jain books in Sanskrit and *Ardha-Mâgadh*. I believe this present volume will receive a warm welcome and give the learned Professor an encouragement to do further work in the field.

Jain Co operative
Housing Society
Ahmedabad

} S M Shah
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Gujarat College Ahmedabad

प्रास्ताविकं निवेदनम् ।

१ 'कृमांपुत्रचरित्र'नाम्नः प्रकरणस्यास्य संशोधनप्रकाशनक-

ग्रन्थप्रकाशने
हेतुः ।

र्मणि मम प्रवृत्तेर्मुन्यतः कारणं दुरधिगम्यन्वमे-
तस्य पुस्तकस्य विश्वविद्यालयपरीक्षार्थमध्या-
गधीभाषाया अभ्यासं कुर्वतो विद्यार्थिगणस्य ।
श्रीमद्भिर्दरगोविन्ददासैः संशोध्य प्रकाशित-

स्यास्य ग्रन्थस्य कतिपयसंयन्त्राण्यतीतानि, तस्याधुनापणेषु
प्रतयो नोपलभ्यन्ते; महता महता प्रयासेन वाचलां कनार्यं कुत-
श्चिदेकतरा प्रतिः समुपलब्धुं शक्यते । महतामपि महनीयस्य
परमकारुणिकस्य सुमहनीयचरितस्य पुराणकल्पितः कृमां-
पुत्रस्य चरित्रमेतत्तपागच्छीयधीहिमयिमलशुभगुरुर्त्राजिनमा-
णिक्यशिष्यराजैवाचकचन्द्रस्य सुगप्रतिबोधार्थमतिमुलभया प्र-
सादयुक्तया प्राकृतभाषयोपनिबद्धं पुराणहस्तलिखितग्रन्थस-
मूहेन संमोल्य पुनः संशोधितं यदि स्यात्तर्हि न केवलं पिपटि-
पूर्णां पुस्तकदौर्लभ्यं दूरीकृतं स्यात्किं तु 'आम्नाद्य मिक्ताः
पितरश्च प्रीणिताः' इति न्यायेन 'दानादिचतुष्पकारके धर्मे
भाव एव महाप्रभायतया प्रधानः' इत्यर्थप्रतिपादकस्यास्य
ग्रन्थस्य पठनात्समुत्पन्नेन मतिसंस्कारेणाप्येतुर्वाचकचन्द्रस्य
सौकर्येण भाषासंशुद्धिरपीयन्ममासादिना स्यादिति द्वितीयो हेतु-
र्मुद्रितस्यापि पुनः संशोध्यैतस्मिन्मुद्रणारम्भणकर्मणि ॥

२ जिनसंप्रदायकेन्द्रतया स्थितस्य तत्तन्म्यान्मन्यतमुविपु-

लमानभाण्डारस्य गुर्जरदेशस्यास्य पट्टनगम्भूते
हस्तलिखितादर्श- राजनगरेस्मिन् कृत्नालयस्य ममैतद्ग्रन्थसंशो-
पुस्तकेषु दृग्गानि धनकर्मणि हस्तलिखितपुस्तकानामधिगमो वि-
पाठान्तराणि । शौदार्यस्नेहादिगुणाङ्कितानां मुद्रदां परमादरम-

क्तिगुतानां च शिष्यवृन्दानां साहाय्येन नानिम-
दता प्रयत्नेन स्यादिति मनसि विचार्य ग्रन्थसंशोधनं ममारब्धव-

तोऽत्यल्पप्रयासेनैव नूनं तत्तत्स्थानस्थितानि पुस्तकान्यवलोकनार्थं समुपस्थितानि, प्रतिदिनं च नवनवानि समुपतिष्ठन्ति । वेलाया अभावादेव केवलं न सर्वेभ्यः सकाशात्पाठान्तराणि संप्रहीतुं शक्यन्ते, न या भिन्नभिन्नस्थानागतेभ्यो दशभ्यो हस्तलिखितपुस्तकेभ्यः पाठसंग्रहे कृते इतरेषां सकाशात्संग्रहो बहूपयुज्येत । ग्रन्थकारकालीनेभ्यो हस्तलिखितपुस्तकेभ्यः इतरेभ्यश्च नात्यर्वाचीनेभ्यः पञ्चपेभ्योर्वाचीनेभ्यो द्वित्रेभ्यश्च समुद्धृतानां पाठान्तराणां साकल्येन संग्राहित्वात्सुपर्याप्तं च मेदनिदशकत्वादनवलोकितेषु हस्तलिखितपुस्तकेषु नातः परमधिकतराणि समुपयोगीनि पाठान्तराण्युर्वरीतानीति पञ्चपादशंप्रतीनां पाठसंग्रहानन्तरं क्रियमाणेन अनुर्वरीताधिकपाठान्तरतया सुसमालब्धसौलभ्येन सशोधनकर्मणा नितरां निदर्शनपथमागतम् । विशेषतश्चाप्रत्य'देहला'उपाश्रयाधिगतेभ्यः, 'च छ ज' संहितेभ्यो लिखितपुस्तकेभ्यस्तथा साकल्येनाधिगतानि उपयुक्तपाठान्तराणि यथा लेखकप्रमादाल्पत्वाद् ग्रन्थकर्तृकालीनप्रायत्वाच्चैषां पुस्तकानामेतत्साहाय्येन परिष्कृतो मुख्यत एतत्पुस्तकोद्धृतत्वेन सशोध्यार्पितोय ग्रन्थो ग्रन्थकृल्लिखितप्राय एव स्यादिति विनिश्चयाय नूनं मतिः प्रवर्तते ॥

३ ग्रन्थस्यास्य परिशोधनकर्मणि मतिं तन्वानानां आदर्श-
पुस्तकनिरीक्षणानन्तरं सुविशदं निदर्शनपथ-
आदर्शपुस्तकं भवतरेद्यन्मौलिकतया विभिन्नानां पाठानां प्रा-
वर्णनम् । यशोल्पत्वेन समानत्वेन च सर्वेषां लेखनपद्ध-
त्या सर्वेषामपि संगृहीतानामादर्शपुस्त-
कानामेकमेव कुलमेक एव च संप्रदायः । अवलो-
कितेभ्यः आदर्शपुस्तकेभ्यः पाठमेदोद्धरणकर्मणि लेख-
कानां प्रमादचक्षेण स्मृतप्राकृतभाषयोः परिचयराहि-
त्येन वा सजातानि तथा च सकारवकारस्थाने शकार-

यकारादिपठनरूपदेशलोकरुद्धिवशादुद्भूतानि समवलोक्यमानान्यपि पाठान्तराणि नात्र संशोधनकर्मणि दत्तादराणि, अतिबाहुल्यात्संख्याया अत्यल्पत्वाच्च संशोधनकर्मण्युपयुक्तताया एतेषां लेखकप्रमादसमुद्भूतकेवलवर्णमात्रापदभ्रंशाधिक्यमूलानां प्रमादप्रायाणां पाठमेदानामधारिणामेषां पाठमेदानाम् । तथा च नकारस्थाने णकारपठनमुद्भूतात्स्वरान्प्राग्यकारपठनं च नात्र पाठोद्धरणकर्मणि सुविमर्शितं, प्राकृतकधीनां हस्तलिखितपुस्तकपाठकानां चात्र वस्तुनि द्विधापि प्रवृत्तेर्दृष्टव्यत्वात् । तत्तदादर्शपुस्तकसकाशात्संगृहीतानां पाठान्तराणां प्रयत्नकृतमीपत्परीक्षणमेव निदर्शनपथमवतारयेद्यदधिगतादर्शपुस्तकेषु मध्ये प्राचीनतमयोः प्रायो ग्रन्थकर्तृसमयलिखितयोः 'च ज' पुस्तकयोः पाठा एव प्रामाणिकतमा इति । एतेनैव हेतुना लेखनप्रमादपरित्यागपूर्वक 'च ज' पुस्तकपाठ एव स्वीकृतोस्माभिरस्मिन्संशोधनकर्मणि । यत्प्यादर्शपुस्तकेषु सद्भाव एव पाठस्य स्वीकरणे हेतुरिति कुत्रचित्कैश्चित्संशोधकैरङ्गीकृतं तत्त्वं तु नोपयुज्यते प्रस्तुतग्रन्थसंशोधनकर्मणि, समकालीनत्वाभावात्सर्वेषामुपलब्धादर्शग्रन्थानां, ग्रन्थकर्त्रा च समं समानकालीनत्वात्पुराणतमयोर्द्वयोः पुस्तकयोः ॥

४ एतत्पुस्तकसंशोधनकर्मण्युपयुक्तेषु हस्तलिखितपुस्तकेषु मध्ये 'अ ख ट' संहितानि गुर्जरभाषाभाषां पुस्तकानां पानुवादसहितानि त्रीणि 'क' भंजितं चैकसमयादिपरीक्षणम् । मित्येतानि चत्वारि पुस्तकान्यर्वाचीनान्येव । चरमे शृष्टेऽनुक्रमेण तेषु विक्रमसंवत् (१९१५, १८५६, १९१५, १९७२) इतिप्रकारका लेखनकाला निर्दिष्टा इत्यन्ते । क्वचित्स्थलेष्वेतेषु पुस्तकेषु ग्रन्थमधीयानैर्लेखकपाठकैः कृतगीर्वाणभाषाद्युपरिश्रमैर्गीर्वाणभाषापरिष्कृतस्वमिति विभवानुसारेण प्राकृतभाषाशैल्या विसंवादिनस्तथाविधा-

शोधा कृता दृश्यन्ते यान् दृष्ट—‘च ज’—संज्ञितपुराण-
पुस्तकाः प्राकृतभाषापरिचिता जना न कदाप्याद्विधेरन् ।
कतिपयसंघत्सरेभ्यः प्राक् काश्यां मुद्रितस्य ‘कूर्मापुत्रचरि-
त्र’स्य पाठेऽर्वाचीनहस्तलिखितपुस्तकपाठे च बहुविधं
साम्यमालोक्यते । गुर्जरभाषानुवादा विभिन्नाः परस्परतो
विभिन्नकर्तृका दृश्यन्ते; ‘अ’ पुस्तकगतानुवादः कचित्स्थलेषु
टिप्पण्यलंकृतो वर्तते । ‘ग घ छ’ संज्ञितानि हस्तलिखित-
पुस्तकानि यद्यपि लेखनसमयोल्लेखरहितानि वर्तन्ते तथापि
न तेषां समयो वैक्रमीयाष्टादशशताब्द्याः प्राग् निर्णेतुं शक्य
इति तदवलोकनादवभाति । ‘त’ संज्ञितहस्तलिखिते पुस्तके
विक्रमसंवत् १८४५ परिमितावलोक्यते । ‘च ज’ संज्ञिते डेह-
लोपाश्रयस्थे पुस्तके तु प्राचीनतमे विक्रमीय १५९६, १६५३
तमवर्षाङ्किते वर्तते । तयोर्मध्ये ‘च’ पुस्तक ग्रन्थकर्तृसम-
कालीनं स्यादिति प्रतिभाति । द्वे अपि पुराणलेखनपद्धत्या
लिखिते पृष्ठमात्राङ्किते, न चैतयोर्मध्ये बहवो लेखकप्रमादाः
सदृश्यन्ते । ‘ज’ पुस्तकं कचित्स्थले कृमिखादितं केनापि
पण्डितेनात्मनः परेषां घोषयोगाय लिखितं स्याद्यतोनेकेषु
स्थलेषु लेखकप्रमादशुद्धि कृता समुपलभ्यते कचित्कचि-
त्संस्कृतशब्दैः पार्श्वभागयोर्दुर्गमशब्दानामर्था अपि निदर्शिता
दृश्यन्ते ॥

५ प्रकरणस्यास्य प्रणेतुर्नामसमयदेशकुलविद्वत्त्वादिसर्व-
धिन्वृत्तान्तविषये तु ग्रन्थस्यैवास्यान्तिमगा-
ग्रन्थप्रणेतृसमयः । थायां यत्किंचिदल्प लिखितं तेनैव सतो-
ष्टव्यमिति नूनमतीव खेदास्पदम् । सा
गाथापि न ज्ञायते ग्रन्थप्रणेत्रा कृता केनापि वा ग्रन्थाध्येत्रा
ग्रन्थकारशिष्यादिना सनिवेशिता स्यादिति । सक-
लेषु हस्तलिखितपुस्तकेषु परिदृश्यमानतया ग्रन्थकर्तृकृतै-

वेति गृहीतेष्वेतस्याः सकाशा'जिनमाणिक्य'इति ग्रन्थप्रणेतुनां-
म 'हेमचिमलसूरि'इति च गुरुणां नामेत्येतदेव विव्वातुं शक्यम् ।
ग्रन्थप्रणेतृसमयविषये ग्रन्थाद् बहिर्न कुत्रापि तत्कृतेतरग्रन्थेषु
तदिदंरक्तग्रन्थेषु वा समुपलब्धानि निर्णायकानि कानिचि-
त्प्रमाणानि । दशवैकालिकस्थानाङ्गोपदेशमालादिपुस्तकानां
ग्रन्थान्तर्गतो निर्देशोपि बहुप्रार्चीनतमत्वात्तेषां ग्रन्थानां समय-
निर्णयकर्मण्यकिञ्चित्कर एव । तत्र तत्र स्थानेषु ग्रन्थेस्मि-
न्मदृष्टा 'ददातु दानं०', 'नो विद्या०' इत्यादिसंस्कृत-
श्लोकास्तथा 'तिहां बज्जइ' इति अपभ्रंशगाथे अपि समयनि-
र्णयकर्मणि न किमप्युपकर्तुं क्षमन्ते सुभाषितप्रायत्यादेयानिश्चित-
कालप्रणेतृकाणाममीषां श्लोकानाम् । कर्मप्रकृतिक्षयप्रकार-
विधेचनपरा 'अणमिच्छ०' इत्यादिगाथास्तु यद्यपि वैक्रमीय-
त्रयोदशशतकजातदेवेन्द्रगणीनां समयानन्तरमेवैते कर्मापुत्र-
चरित्रकर्तारो लब्धसत्ताका इति न निश्चिततया बोधयितुं शक्ता-
स्तथापि कर्मप्रकृतीनां विस्तृततया विवेचनं कुर्याणानां ग्रन्था-
नामनन्तरत्येन नूनमपार्चीनतमस्य ग्रन्थस्यानुमापयन्ति ।
ग्रन्थसंशोधनार्थमुपलब्धेष्व्यादशग्रन्थेषु मध्ये पुराणतमस्या-
दशपुस्तकस्य लेखनसमयो वैक्रमीयवष १५९६ परिमितो
निर्दिष्टस्ततस्नस्मात्पूर्व ग्रन्थस्याह समय इति तु निश्चीयते ।
ग्रन्थान्ते गुरुत्येनाभिदिता हेमचिमलसूरयश्च तपागच्छपट्टा-
वल्यां श्रीमोमसुन्दरसूरिमताने श्रीलक्ष्मीसागरमूरिभ्योनन्तरं ये
श्रीसुमतिसाधुसूरयस्तत्पट्टप्रतिष्ठाः, अमीषां कालश्च वैक्रमीयपो-
डशशताब्द्याः पथार्धत्वेन कथ्यते । जिनमाणिक्यसूरीति ना-
म्ना ख्यातानां पट्टाचार्याणां नाम अरतरगच्छीयपट्टावल्यामु-
पलभ्यते तेषां समयश्च वैक्रमीयपोडशशताब्दीचरमभाग एवा-
भिहितः । परंतु अरतरगच्छीयानां जिनमाणिक्यसूरीणां तपा-
गच्छीयेभ्यः परमगुर्धित्युपपदधारिभ्यो हेमचिमलसूरिभ्योधि-
गतत्रिचन्यं तपागच्छपरतरगच्छगोः संपन्ने मनसि गृहीते

सति दुःकल्पनीयकल्पमेव भाति । ग्रन्थरचनाशैलीभाषास्वरूपादीनामवलोकन चैवमेव विक्रमशोऽदशशताब्दीचरमपादरूपसमय ग्रन्थप्रणयनकालतया समर्थयति ॥

६ 'क ग' सञ्ज्ञितादर्शपुस्तकयोरन्ते लेखकेन 'अनन्तहंस'

इति ग्रन्थप्रणेतुर्नाम निर्दिष्टमवालोच्यते । य-
को ग्रन्थप्रणेता यपि ग्रन्थान्ते लेखकेन कृताष्टिप्पण्यो न सर्वथा
जिनमाणिक्योऽ- प्रमाणत्वेन ग्रहीतुं शक्यन्ते तथापि केपुचित्प्र-
नन्तहंसो वा । स्तुतग्रन्थसदृशेषु स्थलेषु ग्रन्थकृतोनन्तरं सुब-
हुकालापगमाभावेन परंपराया विच्छेदाभावेन

च गुरुशिष्यसतानप्रचलितप्रवादपरंपरायाः सर्वथा निभ्रष्टेयत्वा-
भावाज्जिनमाणिक्यस्य शिष्योनन्तहंसनामास्य ग्रन्थस्य प्रणे-
ता कदाचित्स्यादिति संदेहदोलामधिरोहति मनः । अधिगते-
प्यितरहस्तलिखितपुस्तकेष्वेवरूपो निर्देशश्चेत्समुपालप्स्यत 'ग'
पुस्तके वा ग्रन्थकृतसमयप्रायो लेखनसमयनिर्देशो वाऽ
करिष्यत तर्हि निश्चिततथैवानन्तहंससूरिभिरयं ग्रन्थः प्राणा-
यीति निश्चेतुमशक्यत । सिरिहेमविमलेत्याद्यन्तिमगाथा "श्री
हेमविमलः शुभगुरुर्यस्यासौ यो जिनमाणिक्यस्तस्य शिष्य-
राजेन 'अनन्तहंस' नाम्ना रचितं" इतिप्रकारकसमास-
विग्रहस्वीकारेणानन्तहंसपरा व्याक्रियेत । द्वित्रेषु हस्तलि-
खितपुस्तकेषु 'सीसरइण' इति पाठो दृश्यते, 'रइअ'
इति पदस्य च 'रतिद' इत्यर्थो गुर्जरभाषानुवादे कृतोद्य-
लोच्यते तत्स्वीकारे जिनमाणिक्यस्य रतिदः शिष्य इत्याद्यर्थ
प्रादुर्भवेत् 'सीसराअ' (शिष्यराज) पाठदृश्यमानात्मग्ला-
घारूपदोषलबोपि परिहृत स्यात् । उपान्त्यगाथायां निश्चित-
त्वेन ग्रन्थान्तर्गतायां 'अणन्तसुहभायणं हवइ' (अनन्तसुख-
भाजनं भवति) इति पदजातं कविना प्रोक्तं तत्र 'अणन्तसुह'
इति पदे "अनन्तस्य नाम अनन्तहंसमुनेः काव्यप्रणेतुर्मम

सुखभाजनं भवति" इति ग्रन्थप्रणेतुमनोगतव्यङ्ग्यकल्पनास्थी-
कारो न केवलमनन्तहंसः प्रस्तुतग्रन्थप्रणेतेति पक्षं स्वीकर्तव्य-
कक्षतां प्रति प्रक्षिपेत्किंतु विनयवशीकृतमानसो ग्रन्थप्रणेता
प्रतिपदोक्ततयात्मनो नामोच्चारणमकृत्वा 'अनन्तसुखभाजनं
भवति' इति पदजातेन तद् व्यनर्कति समधिकः काव्यगुण-
लरोप्यत्र दृष्टचरः स्यात् । कतिपयदिवसेभ्यः प्रागत्र संजाते
जैनसाहित्यप्रदर्शने 'दृष्टान्तरत्नाकर' नामा हस्तलिखित-
संस्कृतग्रन्थो निदर्शनपथमागतस्तत्र च जिनमाणिस्यशि-
ष्यस्यानन्तहंसस्य नाम ग्रन्थप्रणेतृतया निर्दिष्टं ग्रन्थप्रणय-
नसमयश्च 'शशिनगतिवि (वि) मितवर्षे' इति पदेन वि-
क्रमसंबद्ध (१५७१) इति मुनिश्चितत्वेनोक्त । तत्र कतिपयस्थ
लेपु परिदृश्यमानं वर्णनस्य कल्पनायाश्च साम्यं प्रस्तुतग्रन्थस्या-
नन्तहंसप्रणेतृकृत्येऽधिकं प्रमाणं स्यात् ॥

७ जिनमाणिक्यसूरयोऽनन्तहंससूरयो वा ये केपि
स्युग्स्य ग्रन्थस्य प्रणेताः, निदर्शितमेवोपरि-
ग्रन्थप्रणेतृसमय- टाद् यद् ग्रन्थस्यास्य लेखनसमयो विक्रमश-
देशविचारः । कस्य षोडशशताब्द्याश्चरमचरणः । हेमचिमल-
सूरीणां तपागच्छपट्टावल्यामाचार्यतयायस्या-
नस्य समयः प्रायो १५६०-१५९० परिमितविक्रमवर्षत्रिंशद्वप
इति लोके प्रसिद्धम् । वार्धक्य एव प्रायो मुनयः पट्टाचार्यो
भवन्तीत्युपरिनिर्दिष्टे वार्धक्यसमय एवामीषां पूर्वाश्रमशिष्या
जिनमाणिस्यसूरयः प्रशिष्या अनन्तहंससूरयो वा स्वायुष
पूर्वभागे वर्तमाना इमं ग्रन्थं व्यरचयन्निति भाति । अस्यामेव
विचारस्मरणयामवलम्ब्यमानायां 'च' संक्षितहस्तलिखित-
पुस्तके १५९७ इति विक्रममषदा लेखनकालनिर्देशो
ग्रन्थस्यास्य कालस्तत्पूर्वं कतिपये संवत्सरा न कथमपि
तत्पश्चादिति सूचयन्मुतरा सयुज्यते । 'च' संक्षित-
हस्तलिखितपुस्तकं ग्रन्थप्रणेता समकालीनं तच्छिष्यैरेव

स्वोपयोगार्थं लिखितं भयन्न जानीमो ग्रन्थकृतावलोकितमापि कदाचित्स्यादिति तदेयास्य ग्रन्थस्य संशोधनकर्मणि प्राधान्यमर्हति तथैव तदस्मिन्संशोधनकमण्युपयोजितम् । ग्रन्थप्रणेतुर्विहारदेशकुलनामविद्याधिगमादिविषये यद्यपि चरमश्लोकादन्यन्न किञ्चिदप्युपलभ्यते तथाप्युत्तरगुर्जरा एव विहारदेश एतेषामासौदिति गुर्जरमरुदेशप्राप्तविषयस्य तपागच्छस्य संबन्धेन निर्णेतुं शक्नुमः ॥

८. कुम्भापुत्तचरित्तमिति प्रणेत्रा दत्तनामधेय प्रस्तुत प्रकरणं कथानकरूपं वर्तते, कथानकनाम्नव च ग्रन्थस्य भाषास्व- तैस्तै प्रतिलेखकैः प्रतिप्रति तस्योल्लेखः कृतो रूपादिविवेचनम् । दृश्यते । हेमचन्द्राद्याचार्यप्रणीतव्याकरण- नियमबद्धायां महाराष्ट्रीभाषायामेषाखिलप्रबन्धः प्रणीतो वर्तते । केवलं प्रारम्भे 'इत्थंतरे इंदभूर्ई०' (पृ २-३) इत्यादिको गद्यप्रबन्धोऽर्धमागध्यां सूत्र- लेखनसरण्या सूत्रोद्धृतप्रायेणैव वस्तुना शब्दजातन च रचितस्तथा चतुर्षु स्थलपु (श्लो० ५३ ११३, ११४, १६१) सुभाषितप्राया सुप्रसिद्धा मस्कृतश्लोका प्रोक्तवस्तु- दाढ्याय प्रपञ्चिता एकस्मिन् स्थले (श्लो० १२१, १२२) अपभ्रंशश्लोकद्वय च प्रणिहितम् । प्रतिपादयितव्य सकल वस्तु सरलया सुन्दरया प्रसादपूर्णया व्याकरणप्रमादश्रुति- दुष्टताग्राम्यत्वादितोपरहितया महाराष्ट्र्या प्राकृतभाषया निबद्धं, स्थले स्थले कविसमयनिबद्धराप चमत्कृतिपूर्णं सु- लभावगम्यमानरूपमारूपकयमकानुप्रासादिभिरलंकाररलकृत दृश्यते । कचित्स्थलेषु वर्तमानेष्वर्थस्य गौरवे वस्तुनश्च दुर्योधत्वे न कृतः शब्दाढम्बरो न वा गहनगहनविषयाय- तारेणार्थाययोधकाटिन्धं समापादितम् । यिना बहुता प्रयत्नेन

गाथानुगायं ग्रन्थपठनं कुर्वन्मध्येतृजनः पुरातनमहर्षिप्रणीतान् पुराणग्रन्थानेघाहं याचयामोति नूनं मनसि भर्ति वितनुयात् । पुराणग्रन्थेषूपलभ्यमाना आर्षप्रयोगा देशीशब्दाश्चात्र नावलोक्यन्ते लोके प्रचलितत्वाभावाद्वाकरणनियमनिबद्धत्वाच्च प्राकृतभाषाया ग्रन्थप्रणेनृसमये । समर्थातिगीर्वाणभाषानिवद्ध-ग्रन्थप्रपञ्चतया सुसंपादितसंस्कृतभाषाप्रभृत्यस्य कवेरस्मिन् प्रस्तुते ग्रन्थे न केवलं ततस्तत्र च तथाहोत्यादयः संस्कृतशब्दा अवतरणप्रयोजनकर्मणि मध्ये मध्ये निपतिता दृश्यन्ते किंतु स्थले स्थले कथेर्महाराष्ट्रीभाषा गीर्वाणभाषापरिणामितैः प्राकृतशब्दैरुपनिबद्धा तत्समशब्दबहुला च वर्तते इति सूक्ष्ममतिभिर्विभाषयितुं शक्येत । प्रारम्भात्प्रभृत्यवसानपर्यन्तमत्र प्रबन्धे प्रणेनुः सत्यामपि व्याकरणनियमदृढनियन्त्रायां संस्कृतप्राचीन्यपरिणामितायामर्वाचीनप्रायायां महाराष्ट्रीभाषायामुपयुक्तायां सुनिश्चिततरमेतच्चद्वाच्यमानोर्यं प्रबन्धः पुराणसृष्टययगाहनानन्दं याचकमनसि निदधातीति सुमहार्मतिविभय एतद्ग्रन्थप्रणेनृणामाचार्यवर्याणाम् ॥

१. अङ्गोपाङ्गादिसूत्रेष्वनुपलब्धोर्यं कूर्मापुत्रकथाभागो बहु-

प्राचीनश्चिरकालप्रचलितपौराणिककथास्वल-

कथाभागोरप्या- कृतस्थानो जिनसंप्रदाये प्रचलितः सर्वतो

दिविचारः । विश्रुत आसीत् । समुपलब्धेषु कतिपयेषूद्देशेषु

मध्ये विशेषणवति (गाथा ३८, ४१, ४४) वि-

शेषावश्यकभाष्य (श्लो० ३१७०, ३१७१) औपपातिकमूत्रटीका

-(पृ ११४) सूपलभ्यमाना उद्देश्याः प्राचीनतमा वर्तन्ते ।

लोकप्रचलितकथाप्रवादप्रवाहानुद्भूतस्य यद्यपि काव्यतयायं

निबन्धुं शक्य एव तथापि शुभवर्धनप्रणीतमपिमण्डल-

पृथ्यन्तर्गतं कथाभागो न सह समुपलब्धबहुविधसाम्यत्या-

रक्यतिनायं शुभवर्धनप्रणीतरुत्तरेयोद्धृतः स्यादिति भाति ।

विक्रमसंवत्तुर्दशशताब्दीप्रारम्भलब्धसत्ताकानां कर्मग्रन्थकर्तृणां तपागच्छपट्टाचार्यललामभूतानां देवेन्द्राचार्याणां शिष्यवरैस्तपागच्छपट्टाचार्यधर्मघोषसूरिभी रचिते ऋषिमण्डलग्रन्थे कूर्मापुत्रकथानक “दोरयणिपमाणतणू जघण्णओगाहणाइ जो सिद्धो । तमह तिगुत्तिगुत्तं कुम्मापुत्त नमसामि” (सारभाई मणिलाल नवाबप्रकाशितजेनस्तोऽसंदोहान्तर्गतऋषिमण्डल क्रम. १२५) इत्येकयैव गाथयोपनिबद्ध वर्तते । ऋषिमण्डलवृत्तिकारेषु मध्ये द्वित्रैरेव शुभवर्धनहर्षनन्दनादिभिर्वृत्तिकारैस्तानि तानि कथानकानि साकल्येन संगृहीतानि । एकस्यैव पुरपस्य मिश्रमिश्रप्रणेतृभी रचितेषु चरित्रेषु मध्ये बाल्ययौवनाविद्याधिगमविवाहादिवहुविधप्रधानप्रसङ्गसंपादिते मूलभूते वस्तुनि कालतस्तत्तत्प्रसङ्गानुक्रमकथने चावश्यकतया परापतत्यापि साम्ये तत्तत्प्रसङ्गानां न्यूनाधिकत्वेन वा विभिन्नतया वर्णनं प्रतिप्रणेतृविभिन्नमतिविभवहेतुक रसपरिपोषवैचित्र्य लेखनशैलीवैचित्र्यं च दृश्यन्त एव । तत्र सत्यापि रसपरिपोषवैचित्र्ये सत्यामपि च लेखनशैलीविचित्रतायां यत्र प्रधानप्रसङ्गेषु न्यूनाधिकत्वाभाषोऽव्यन्तरप्रसङ्गेषु वर्णनाधिक्य बहुविध शब्दसाम्यहेतुव्याकरणैर्निर्दर्शनान्तरैश्च वस्तुपरिपोषप्रयत्नस्तत्र सुविस्तृततरत्येन वर्तमान कलाधिक्ययुक्त प्रकरण लघुतर निरलंकृतं प्रकरणं मूलत्वेन निबध्य प्रायो विरचितं भवतीत्यनुमानु शक्यते । अमुनैव विचारेण सत्यापि पञ्चविंशत्यधिकस्थलेषु स्फुट विभिन्नत्वे शुभवर्धनसूरिविरचितं ऋषिमण्डलवृत्तिगत कूर्मापुत्रकथानक मूलत्वेन निवेक्ष्यैव प्रस्तुतः प्रदग्ध प्राणायीति वदितुं शक्यम् । तथा च हर्षनन्दनविरचितटीकागतं तु कूर्मापुत्रकथानकं प्रस्तुतं ‘कुम्मापुत्तचरित्तं’ सुपजीव्य लिखितमित्यापि प्रतिपादयितुं शक्यम् । शुभवर्धनसूरिभिः स्वटीकायां श्रीहेमविमलसूरि-

समकालीनतया कृत्वा आत्मन उल्लेखस्तया च हर्षनन्दनटीकान्ते
निर्दश्यमानः ६७०४ परिमितविक्रमवर्षगततद्रचनासमयश्चै-
तदेव समर्थयितुं शक्यनुत्तराम् ॥

१० शुभवर्धनवृत्त्यन्तर्गतकुर्मापुत्रकथानकं द्वाशीतिश्लो-
कान्मकं पदेपदेत्यन्ताशुद्धादपि हस्तलिखित-
शुभवर्धनाविरचित- पुस्तकसकाशाशान्महता प्रयासेन यथामति
कुर्मापुत्रकथानकेन परिशोध्य संगृहीतमस्य पुस्तकस्यान्ते परि-
सह प्रस्तुतग्रन्थ- शिष्टतया । तस्य सूक्ष्मतया कृतादयलोक-
मात्म्यम् । नादेतत्सुविशदीभवेद्यत्तेषु तेषु स्थलेषु
यास्य ग्रन्थस्य तत्सकाशाद्विभिन्नता दृ-
श्यते सा ग्रन्थप्रणेत्रा बुद्धिपुरःसरं विहिता किञ्चिद्विशिष्ट-
हेतुनिबन्धना च । तथाहि—सुरमयनस्य (२५-२६) राज-
गृहस्य (९६) महेन्द्रसिंहनृपस्य (९७) कूर्मारहास्याः (९८)
मातापितृदर्शननंजातकुमारप्रमोदातिशयस्य (६६-६७) ग-
मिण्याः कूर्मायाः (१०७) च वर्णनानि शुभवर्धनवृत्तौ परमल-
घूनि सन्ति; तानि प्रस्तुतग्रन्थे ग्रन्थकृता यत् स्वयंसुविनियुक्तो-
पमारूपकाद्यलंकारैः सुशोभितानि मनोमहदयंगमानि च कृतानि
तत्र गौराणिफरीत्या निबद्धायाः केवलवस्तुवर्णनपराया अलंका-
रादिचमत्कृतिचाक्रचक्ररहितायाश्च घृष्टैः स्थाने हृदयाद्यादि
सुन्दरं रसगन्धिपूर्णं काव्यनिर्माणमेव ग्रन्थप्रणेतुर्मनसि हेतुतया
स्यादिनि भाति । यक्षिणीगजपुत्रसंध्यादस्य (२१-२२, ३०-३९,
५१-६०) यणिकथायुक्तप्रवचनस्य (७२-९०) जगदुत्तमकेव-
लिनः प्रवचनस्य (१५५-१६२) च कविकल्पनानिर्मितत्वेपि नूनं
तेनैव हेतुना कवेर्मनसि मंनिर्घायमानेन भवितव्यमिति भाति ।
कचित्स्थलेषु वृत्तिगनस्य म्यभानशुद्धम्यार्थस्य तत्कालप्रचरितैः
संस्कृतप्राकृतापभ्रंशभाषागतैर्दृष्टान्तैः (४२, ४३, ५३, ११३, ११४,
१२१, १२२, १६१, १७७-१८२) यो विस्तरः कृतः, तत्र सुसाधितेपि

सम्यक्तयार्थपरिपोषणकर्मणि मुनिव्रतधारिणा नितरां वि-
नीतेन कविनानीहितमपि पण्डित्यप्रदर्शनं संजातं, क-
विजयनिकायां पृष्ठतस्तिरोहितोपि कवेर्विद्वद्भावात् आत्मनः
प्राकट्यमकरोत् । केचन भेदा अतीव क्षुद्रत्वेन न
विचाराह्वाः (श्लो० १९, ३९, १२०-२२, १३३-१३४, १९४) ।
प्रवन्धारम्भे दानतपःशीलभावनारूपस्य धर्मस्य चतुर्वि-
धत्वं संख्याय भावस्यैव तन्मध्ये प्राधान्येन कथनं (श्लो०
५-७), भावप्राधान्यसिद्धिं प्रवन्धस्य वस्तुत्वेन प्रक-
ल्प्य प्रवन्धान्तर्गतेषु तेषु तेषु स्थलेषु (श्लो० १३५-
१४७, १५५-१६२) दीक्षास्वीकारसंबन्धकृमांपुत्रविचार-
विवेचनदेवादित्यप्रवचनादिभिर्विस्तृततया निर्मितैरवान्तरप्र-
करणैस्तस्यैव परिपोषकरणमन्ते च कथानायककृमांपुत्रमुखेन
भावप्राधान्यसिद्धिः (श्लो० १९०-१९३) सर्वमेतत्कविनिर्मितमेव
सत् ' भावस्य महाप्रधानत्वसाधनमेव प्रवन्धरचनहेतुतया प्रणे-
तुर्मनस्यासी' दित्येव नूनं स्पष्टतया ज्ञापयति । प्रवन्धारम्भे अङ्गो-
पाङ्ग-प्रन्थलेखनपङ्क्तिं स्वीकृत्य महावीरस्यामिनां कथानक-
स्याख्यातृत्वेन गौतमगणधरस्य च पृच्छकत्वेन समानयन
(श्लो० १-८) कविकल्पितमेव । पाठकजनं प्रति कथासंद-
र्भस्यास्यान्यन्तप्रार्चीनतमव्यव्यापनमेव कैवलं नैनस्य प्रयोजनं,
किंतु तत्रतत्र निर्दिष्टस्य भावप्राधान्यसिद्धिरूपस्य प्रवन्ध-
प्रधानवस्तुनः सिद्धौ ' धीमदावीरस्यामिनोप्येवमुपदिशन्ति '
इति प्रदर्शनेन प्रमाणदादर्पमपि समानीतमेतेन स्यादिति
ठिर्नायमपि प्रयोजनं नूनं कवेर्मनस्यवस्थितमासीदिति भाति ॥

११. अस्य ग्रन्थस्य संशोधनकर्मणि दश हस्तलिखित-
 प्रतय उपलब्धास्तासु षट् प्रतयो 'ग
 वपमहारः । घ च छ ज ट' संगिता भवस्थ 'डेहला
 उपाश्रय' सकाशादुपलब्धाः, 'अ' पुस्तकमत्रस्थ
 'शान्तिसागर' भाण्डारादुपलब्धं, 'क' पुस्तकं सुरतपत्तनस्थ
 'श्री जैनयानन्द' पुस्तकालयादुपलब्धं, 'ख त' पुस्तके च लिम-
 डीग्रामस्थानन्दजी कल्याणजी जैनभाण्डारादुपलब्धे । स्थले स्थले
 लेखकप्रमादेषु सन्स्वप्नेतेषां पुस्तकानां ग्रन्थसंशोधनकर्मण्यति-
 तगमुपयोगोभूत् । येषां प्रयत्नैः प्रोत्साहनैश्चैतेषां पुस्तकानां
 मम लाभोभूद्यथामति च मयास्य ग्रन्थस्य संशोधनकर्म कृतं
 तेषां महदयानां श्रेष्ठि जेशिगभाइ सुतरिया, अध्यापक साक-
 लचंद शाहा महाशयानां इतरेषां च केषामपि महाशयानां मम
 सुहृदां, मम च शिष्याणां शीलविनयादियुतानां 'वाडिलाल
 चौकशी', 'प्रजलाल शाहा', 'हिरामाइ जव्हेरी' त्यभि-
 न्यानामहं महान्तमुपकारभारं विमर्मि । समीचीनत्वेन शब्देण
 च मुद्रणकर्म संपादयद्भिः 'मूर्त्यप्रकाश' मुद्रणालयाधिकृतैर-
 प्यत्र यस्तुनि नूनं बहुपरतमेव । सर्वेषामेतेषामुपकारभारो
 ग्रन्थावलोकनं कुर्यद्भिर्वाचकचिकित्सकयुगः परीक्षार्थं पठनं
 कुर्यद्भिश्च विद्यार्थियैर्गस्तनृताभ्यामपरिशीलननिरीक्षणश्च ल-
 घूढो भवेत्, तेनैव च यत्किञ्चिदानृण्यमेतेषां मम सुहृदां
 मया संपादितं म्यादित्याशासेह—

गुजरात कॉलेज,
 अमदावाद.
 पोप कृष्ण प्रकाशनी,
 शं. १८५२; सं. १०८७

'अभ्यंकर' उपाह-
 'वामुदेव' तनूजः
 'काशीनाथः' ॥

A critical note on the manuscripts used

Ms अ of Shāntisagara Bhandar Ahmedabad written legibly, in 1859 A. D. (मार्गशीर्ष शुद्ध ८, सं १९१५) with a Gujarati gloss by धर्मविजय dated 1772 A D (फाल्गुन कृष्ण ४ सं १८२८).

Ms क of Jain Anand Pustakālaya Surat written in 1916 A D (माघ-शुद्ध-प्रतिपदा मध्याह्नरे संवत् १९७२) at Patan अनन्तदत्त is mentioned as the author by the copyist

Ms ख of Anandji Kalyānji Jain Bhandar Limdi written at Gotrakā city in 1800 A D (मार्गशीर्ष-कृष्ण-६ भौम्याह्नरे संवत् १८५५) जिनमाणिक्य is given as the author's name Many clerical errors are noticed

Ms ग of Dehla Upashraya Ahmedabad written legibly and correctly No date is given. अनन्तदत्त is given as the author's name by the copyist

Ms घ of Dehla Upāshraya There is no date, and the manuscript is not written well

Ms च of Dehla Upashraya well written, dated 1739 A D (श्रावण शुद्धपक्ष संवत् १५९६) The copyist remarks that the copy was prepared for तपागच्छ use.

Ms छ of Dehla Upashraya Appears to be old although no date is given. Written inaccurately

Ms ज of Dehla Upashraya dated 1596 A.D (श्रावण शुद्ध पक्ष, मघन् १६५३)

Ms ट of Anandji Kalyānji Jain Bhandar Limdi, dated 1858 A D (चैत्र शुद्ध पक्ष संवत् १९१५) Amendments made by the reader at various places

Ms त of A K J. Bhandar Limdi Dated 1769 A D. (पौष शुद्ध ३ संवत् १८४५)

Introduction

No great apology is needed for the editing of the present book beyond the fact that no printed copies of it are at present available for the use of students reading for the University examinations. The importance of the subject matter of the book, which gives in very simple Prakrit the outline of the life of a very ancient Jain Kevālī is also another consideration for undertaking the edition. The Manuscript material for editing the work collected by me was quite satisfactory as my friends and pupils spared no trouble and labour in procuring manuscript copies from the several different places where they were available. The short time at my disposal does not, however, make it possible for me to consult manuscripts at some more places. There has, besides, remained scarcely any necessity also to consult them as the ten manuscripts, which have been consulted, have been sufficiently representative and have given ample critical material. Two manuscripts belonging to the 'Dehlā Upāshraya' (Dosiwada's Pole, Ahmedabad) are very old, possibly pertaining to the time of the author, and a critical perusal of them is sufficient to

settle the text by distinguishing between the *genuine* and the *spurious* matter at the various places of doubt.

2 All the ten manuscript copies, which have been consulted, appear to belong to the same group or family as there are no cardinal outstanding differences in readings leading to their division into families. The differences in readings which are merely due to the ignorance of Prakrit or Sanskrit of the scribes or to the provincial peculiarities of pronunciation such as the utterance of श् for स् have been completely ignored in preparing the present edition. They are not even noted as other readings in the footnotes, as their number, which is nearly ten to fifteen times that of the variants noticed, would have not only unnecessarily swollen the number of readings but would have given merely a long list of mutilated and miswritten words. There are also left out unnoticed, the differences in readings due to the frequent practice of the substitution of ण् for न्, or to that of reading य् in the place of a deleted consonant. The number of real variants which are noticed in the footnotes is small, and a careful perusal of the several different readings from the various copies

would show that the manuscripts च and ज of the Dehla Upashraya if purged of the small number of scribal errors represent almost the genuine text which has practically been chosen for the purposes of the present edition. The principle of choosing readings for the text on the mere ground of their being given by a majority of manuscripts has not been followed in settling the text, as it is not a very sound principle at all in the first place and secondly as all the manuscript copies collected for the present work do not belong to the same period and the same group.

3 Three Manuscripts designated अ ग and ट

which are possessed of a Gujarati translation and the manuscript named इ are very modern

Critical description
of the manuscripts

bearing respectively the dates 1857 1799, 1858 and 1913 A D. It appears that the text therein has been amended at several places by the copyists or the readers who used them in accordance with the sense which they saw at several places as Sanskrit scholars and not as Prakrit Pandits. The printed Benares edition appears to be based on such modern manuscripts. The Gujarati translation in manuscript अ although written incorrectly, is accompanied

by explanations at several places. There are no dates found in manuscripts ग, घ and छ, but, it appears that they are not very modern; they may possibly belong to the eighteenth century. Manuscript त is dated 1788 A. D. The manuscripts designated च and ज are very old belonging to the sixteenth century (1539 and 1596 A. D.) which is practically the time of the author. Both the manuscripts are written tolerably well and there are not many clerical errors. Both follow the old style of writing characterized specially by *Prishthamâtrâs*. Manuscript ज has been eaten a little by moth at some places. It was probably copied by a Pandit and he himself or somebody else studied from it as there are found many corrections made at several places, and the Sanskrit equivalents occasionally given in the margin.

4. Regarding the author and his time, ancestry, scholarship, locality and

The author and date the like, little information is available beyond what is found in the last stanza of the text where *Jinamânikya* appears to be given as the name of the author and Hemavimala as the name of his preceptor. The date of the earliest manuscript collected for the present edition is 1539 A. D. which fixes

the latest limit for the composition of the book. No external evidence mentioning the name of the author or the book or his other works is available. There are one or two Stotras in Sanskrit assigned to Jinamāṇikyā but their perusal does not lead to any definite conclusion. The internal evidence, which becomes useful in fixing the earliest limit shows at the most that the author knew the Das'avaikalikasūtra the Sthānāṅgasūtra and the Upades'amāla which are mentioned by name and from which passages are quoted. There are some Sanskrit stanzas quoted which are likely to be spurious and although they be taken to be genuine nothing very useful regarding the date can be inferred as the stanzas are more or less current Subhāshitas which cannot be ascribed to any definite source. It can only be assumed that the Hemavimala mentioned in the text as the Guru of the author is the same as the Hemavimala Achārya of the Tapāgaccha who is said to be the 55th preceptor in the genealogy of the Tapāgaccha and whose date is given to be the beginning of the sixteenth century A. D. There is found the name of Jinamanikyā among the Achāryas of the Kharatara Gaccha with 1525 to 1555 A. D. as his date as the Paṭṭachārya of the Gaccha.

but, he cannot possibly be the author of the present work as, Hemavimala of Tapâgaccha could not possibly be his preceptor. This date is further corroborated by the evidence of language, style and method which make the work difficult to be placed earlier than the sixteenth century A. D.

5 Manuscripts क and ग mention the name of Anantahamsa as the writer of the book in the colophon. The colophons cannot necessarily be taken to give a reliable evidence, but, because the writer of the colophon of the present work i. e. the copyist is not much removed in time from the author, it can be believed that he might have been familiar with a living traditional information about the authorship of the book which he liked to give in the colophon. Although the name of Anantahamsa is not actually mentioned in the concluding verse of the text which has mentioned only Hemavimala and Jinamânikya as the preceptor and the pupil, the compound जिनमाणिक्यदिप्यराजेन, if taken as a पद्योत्तत्पुरुष compound, is capable of admitting the supposition of a further pupil of Jinamânikya whose name might have been Anantahamsa. The compound in that case can be dissolved as श्रीहेमवर्मित शुभगुरु यस्य अमौ य श्रीजिनमाणिक्य तस्य य दिप्यराज, तेन

Some manuscript copies read रक्षण which is explained in a Gujarati commentatary as रतिदेन. In fact, if the reading रक्षण is to be explained, this is a way to explain it, (vide notes page 48) the word रक्षण taken as रचिनेन being in fact tautologous and giving besides, no suitable sense. The compound then can be understood as जिन माणिक्य य शिष्य (गुरु प्रति) रतिदे तेन. The reading रक्षण (explained as रतिदेन or रचिनेन) removes also the tinge of the flaw of egotism which is contained in the word राजन which is used by the author with respect to himself. The word Anantahamsa is no doubt, seen in none of the manuscripts of the present work in the body of the text, yet, on the strength of the colophon of the manuscript ग which appears to be sufficiently old although no date is given by the writer Anantahamsa may be assumed to be the author. It may be supposed that he did not like to cite his name on account of modesty, a practice which is not uncommon in India even to-day. The name although not actually cited can, however, be said to be suggested in the verse preceding the list in the wording अणतसुह मायण ह्यह which can also be interpreted as "becomes an object of delight to Ananta (i e the author himself) ' The Jun Sahitya Pradar-

s'ana, held here recently, brought to light a manuscript copy of a Sanskrit work named दृष्टान्तरत्नाकर. In the Pras'asti of the work अनन्तहंस is given as the name of the author and Jinamānikya as the name of his Guru. The date of the work is there definitely stated to be 1513 A. D. There is noticed at a few places in that book a similarity of expressions with our book which may well adduce a further evidence for Anantahamsa being the author of our book.

6 Whoever—Jinamānikya or his pupil Anantahamsa—be the author, it is well-nigh certain that he lived in the beginning of the 16th century as the date of their preceptor Hemavimala, who belonged to the Tapāgaccha is definitely cited to be the end of the 15th century A. D. and that of दृष्टान्तरत्नाकर to be 1513 A. D. The oldest of the manuscripts procured, designated च, bears 1538 A. D. as its date and the text followed for the purpose of the present edition is mainly based upon it, as it is very likely for the said manuscript to have been based upon the author's text or perhaps to have been seen or dictated even by the author. Regarding the place of residence, the genealogy, the learning and the like of

Details about the
author

the author, no definite information is available beyond the name of his preceptor, which he himself has mentioned. It is likely that he lived somewhere in Central India. West as the manuscripts found in Gujarat appear to be written almost at his time, the book itself not being such an epoch-making production or the author not being such a stupendous personality, as could make it possible to have manuscript

7 The nature of the book, which is styled 'Kummâputtacharitta' by the author, is somewhat like a narration as borne out by the term 'Kathanaka' which is seen invariably used in the Manuscripts which were copied down from time to time by preceptors and pupils for study. The narrative is written in simple beautiful unassuming Mahârâshtri Prâkrit with the exception of a few small passages of one or two stanzas in Sanskrit, and the long prose passage at the beginning in the Ardha-Mâgadhî language of the Sûtras, which is almost a quotation from the Sûtra Literature. The language (Mahârâshtri Prâkrit) is chaste and pure grammatically and idiomatically, and almost free from laboured metaphors conventional similes and unnatural puns. There is no grotesque show of pedantry. While reading the book, one is reminded of small stories in epic literature which the author appears to have imitated in style, diction and manner. We only here miss the few archaisms and the sprinkling of Deshi words which we generally find in the epics. As the author belonged to a time when Prâkrit was not a spoken language, the language of the author is naturally bound by strict rules of grammar. We find a few Sanskritisms in his

Mahârâshtrî Prâkrit which he could not avoid on account of his very close familiarity with Sanskrit which was then the language of the Pandits and the living literature. It is certainly to the credit of the author that in spite of the considerations given above, he has been fairly successful in creating in his treatise the serene and dignified atmosphere of the epics, although he himself was removed from the epic period by a number of centuries.

8. Regarding the sources of the narration, which, as observed above belongs

Sources of the story to the stock of ancient mythological stories, it is fairly certain that the story was current from very old times among the common legends and must have occupied a place in the old mythological books. No reference to it is found in the Jain canonical books the earliest references to it are seen in the commentary literature and other books like *विशेषणवृत्ति* (Gathas 38, 41, 44) *विशेषावश्यकभाष्य* (St .170, 3171) *ओपपातिकसूत्रटीका* (page 114) Our author has probably taken the story from the Sanskrit commentary of Subhavarādhanaśūri on Dharmaghoṣha's ' Rishimandala ' (which is now being printed in the Jain Stotra Sandohā published by Sarabhai Manilal

Nawab } The text of the Rishimandala which has given the stories of old sages very very briefly by quoting the prominent features of each sage in one or two stanzas only, refers to the story of 'Kummâputta' in one stanza only, which means "I bow down to Kummâputta who had the height of his body measuring only two hands, and who became enlightened and went to Siddhigati characterized by the shortest bodily measure, being guarded by the three Guptis' (St 125) Out of the various commentaries and glosses, only two or three commentators like Subhavardhana or Harshanandana have narrated the stories at great length while others have simply remarked at various places that the stories are too famous to require any detailed comment Our author's narrative not only bears a very close resemblance to that of Subhavardhana, but fulfils all the necessary criteria to enable us to say that our author has got his narrative based on that of Subhavardhana The prominent features of the life of Kummâputta are the same in both as they are bound to be Subhavardhana's narrative is extremely brief, consisting of only 82 stanzas (see Parisishta) allowing no digression and barely describing each incident in a very direct unornamented matter-

of-fact manner. Our author, too has not gone into detailed descriptions, yet, he has given short descriptions of each incident with poetic touches and embellishments. There are two or three lengthy digressions also, but there the main thread of the narration is, of course, not lost sight of. These very criteria allow us to say that the version of Harshanandana is a later one probably based upon that of our author. The statement of Subhavardhana of his being a contemporary of Hemavimalasûri and the mention of the date of his own composition by Harshanandana as 1657 A. D. can well corroborate the conclusions drawn above.

9. The necessary extract from the commentary of Subhavardhana taken from a very inaccurately written Manuscript copy is given in the Parisiśhta after making several corrections, and a careful perusal of it would show that the differences which are noticed at more than twenty five places between the two versions are not of the type of radical departures but they are somewhat of the type of additions, innovations and digressions, made possibly with some purpose: Almost all passages containing descriptions such as those of Surabhavana (25-26) Râjagriha (96), King

Changes in the narra-
tion of the story

Mahendrasinha (97), Queen Kûrma (98), the delight of the prince (66-67), the pregnancy of the queen (107) etc are the creation of the author himself probably introduced with a view to convert the simple matter-of-fact epic-styled narration of Subhavardhana into an unassuming elegant appealing piece of poetic composition. The dialogue of Yakshinî and the prince (21-31) the sermon of the Kevalî Jagaduttama (155-162) are innovations of the poet with possibly the same purpose. In spite of the honest effort made and sufficient care taken by the poet to turn the narrative into ballad poetry, his personality as a profound scholar of scriptures and theology could not remain altogether hidden, and, on a few occasions there have surreptitiously crept in not only a few quotations and corroborative remarks from the canonical and secular literature (cf stanzas 42, 43, 53, 113, 114 121, 122, 161, 177-82), but solid learned arguments in the course of those very dialogues and sermons (see stanzas 55-60, 72-90 and 156-62) which he primarily innovated with the purpose of embellishing the ballad transformation of the original simple narrative. The deviations from the source viz Subhavardhana's narrative are too insignificant to be discussed as for example in the

subject matter of stanzas 19, 39, 120-22 133-34 and 194. A few changes appear to have been made with a distinct purpose. It seems that the author wanted to impress that thought or mental condition was the most important of the four constituents of Religion—charity, penance, conduct and thought. He in fact, appears to have made it the central teaching of his whole narrative which he has emphatically mentioned at the beginning, corroborated effectively in the course of his narrative at various places and conclusively proved at the end by a clear statement of it from the lips of the hero who cites himself there as an illustration to the point (190-193). The introduction of Mahāvīraswāmī as the narrator of the account to his pupil Gautama (see stanzas 1 to 8) is also an innovation of the poet intentionally made not only to create an atmosphere of antiquity round the story, but to convey home to the readers the supreme importance of mental purity of thought over everything else by implying that even the Prophet himself testified to it by emphasizing it to his pupil Gautama.

10 As expressed above ten manuscript copies were used in the collation

work of the present edition
designated अ, क, ख, ग, घ, च, छ, ज,

ट and त in the foot-notes, which mark the several

differences of readings The Benares printed edition is designated ॐ The manuscripts were very kindly lent to me by the managers of the Delha Upashraya Bhandar, the Sântisâgara Bhandâr, the Shree Jain Ānanda Pustakâlaya at Surat and the Ānandjī Kalyânjī Jīñāna Bhandâr at Lūndī to whom I am much indebted I am very grateful to Jeshungbhai Sutaria, Prof. Sankalchand Shah and some other friends of mine as also to my pupils Vadilal Chokshi, Vrajlal Shah and Hirabhai Jhaveri who not only procured the above-mentioned manuscripts for me but gave me every facility and help for bringing out the present edition I am also thankful to the Surya Prakash Printing Press for doing the work of printing quickly and efficiently Let me wish that students and scholars read, study and critically peruse the present work and store its golden lesson in their hearts, and by their doing this, the debt of gratitude which I hold to my friends will be a little bit lessened, I believe,

K. V Abhyankar,

Gujarat College }
Ahmedabad, }
January 14, 1931 }

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॥ ॐ अर्हम् नमः ॥
॥ सिरिकुम्मापुत्तचरिअं ॥

नमिऊण वद्धमाणं अमुरिंदमुरिंदपणयपयकमलं ।
कुम्मापुत्तचरित्तं वुञ्जामि अहं समासेणं ॥ १ ॥
रायगिहे वरनयरे नयरेहंपत्तसयलपुरिसवरे ।
गुणसिलए गुणनिलए समोसदो वद्धमाणाजेणो ॥ २ ॥
देवेहि सॅमोसरणं विहिअं बहुपावकम्मओसरणं ।
मणिकणयरययसारप्पायारपहापरिप्फुरिअं ॥ ३ ॥
तत्थ निविट्ठो वीरो कणयसरीरो समुद्गंभीरो ।
दाणाइचब्बपयारं कहेइ धम्मं परमरम्मं ॥ ४ ॥
दाणतवसीलभावणभेशहि चउव्विहो हवड धम्मो ।
सव्वेसु तेसु भावो महप्पभावो मुणेयव्वो ॥ ५ ॥
भावो भवुदहितरणी भावो सग्गापवग्गपुरसरणी ।
भवियाणं मणचिंतिअअचिंतचित्तमणी भावो ॥ ६ ॥
भावेण कुम्मपुत्तो अँवगयतत्तो य अगहियचरित्तो ।
गिहँवासे वि वसंतो संपत्तो केवलं नाण ॥ ७ ॥

१ अ. पुत्तस्स चरिय छ. पुत्तचरियं २ अ. रेखा ३ ट. देविंद
४ व. समवसरणं ५ अ. विविहं ६ क ख च. रयणसारं ७ ज त
८ व. सारप्पाकार ८ छ ट व चउप्पयारं ९ ख पुरिसरणी १० अ क
ग व. अवगयतत्तो अगहिअचारित्तो; त. अवगयतित्तो अगहिय. ११ ग
गिहँवासे.

इत्थतरे इदभूर्ह नाम अणगारे भगवओ महावीरस्स जिठ्ठे
अंतेवासी गोयमगुत्ते समचउरससरीरे वज्जरिसहनारायसघयणे
कणयपुल्लयनिघसपम्हगारे उगगतवे दित्ततवे महातवे घोरतवे
घोरतवस्सी घोरबभचेरवासी उच्छूढसरीरे संखित्तविउल्लतेउल्लेस्से
चउदसपुव्वी चउणाणोवगए पचहिं अणगारसएहिं सद्धिं
सपरिवुडे छट्ठछट्ठेण अप्पाणं भावेमाणे उट्ठाए उट्ठेइ । उट्ठित्ता

१ अ पुस्तके “इत्थतरे इदभूर्ह नाम पयाहिण करेइ” इया
दिक्-गद्यप्रथस्य स्थाने ‘तेण कालेण तेण समएण समणस्स भगवओ
महावीरस्स जिठ्ठे अंतेवासी इदभूर्ह नाम अणगारे गोयमो गोत्तेण सत्तुस्सेहे
समचउरससठाणसठिए वज्जरिसहनारायसघयणे कणयपुल्लयनिघस
पम्हगारे उगगतवे दित्ततवे महातवे उराले घेरे घोरगुणे घोरतवस्सी
घोरबभचेरवासी उच्छूढसरीरे संखित्तविउल्लतेउल्लेस्से चउदसपुव्वी चउ
णाणोवगए सवक्खरसनिवाई पचहिं अणगारसएहिं सद्धिं स-
परिवुडे छट्ठछट्ठेण अप्पाण भावेमाणे समणस्स भगवओ महावीरस्स
अदूरसामते उट्ठजाणू अहोसिरे ज्ञाणकोटोवगए सजमेण तवसा अ-
प्पाण भावेमाणे विहरइ । तए ण से भयव गोयमे जायसइडे जायससए
जायकोउहल्ले उप्पणसइडे उप्पणससए उप्पणकोउहल्ले सजायसइडे
सजायससए सजायकोउहल्ले समुप्पणसइडे समुप्पणसंसए समुप्पण
कोउहल्ले उट्ठाए उट्ठेति । उट्ठाए उट्ठित्ता जेणेव समणे भयव महावीरे
तेणेव उवागच्छइ । उवागच्छित्ता समण भगव महावीर तिव्वुत्तो
आजाहिणपयाहिण करेइ करित्ता वंदइ णभसइ । वदित्ता णमसित्ता
णच्चासण्णे णाइरू सुत्तसूमाणे अभिभुहे विणएण पत्तलिउडे पजुवा-
समाणे एव वयासी-”इति पाठो दृश्यते । २ क ग घ ङ ञणगपु
लगनियस ३ त ट तउल्लेस्से

भयवं महावीर तिवखुत्तो आयाहिणपयाहिण करेड । करित्ता
वंदइ णमंसइ । वंदित्ता णमंसित्ता एवं वयासी-भयवं, को णामं
कुम्भापुत्तो, कहं वा तेण गिहवासे वसंतेण भावणं भावंतेण
अणुत्तरं निव्याघायं निरावरणं कसिणं पडिपुनं केवल्लवरनाण-
दंमणं समुम्पाडिअं । तए णं समणे भगव महावीरे जोयण-
गामिणीए सुधासमाणीए वाणीए वागरेइ—

गोप्पम जं मे पुच्छसि कुम्भापुत्तस्स चरिअमंछरिअ ।

एगगमणो होऊं समगमवि तं निसामेसु । ८ ॥

जंबुदीवे दीवे भारहखित्तस्स मज्झयारंमि ।

दुग्गमपुराभिहाण जगप्पहाणं पुरं अत्थि ॥ ९ ॥

तत्थ य दोणनरिंदो पयावलच्छीइ निज्जिअदिणदो ।

णिच्चं अरिअणवज्जं पालइ निक्कटयं रज्ज । १० ॥

तस्स नरिंदस्स दुमा नामेणं पट्टराणिआ अत्थि ।

संकरदेवस्स उमा रंमा जहा वामुदेवस्स ॥ ११ ॥

दुल्लभणामकुमारो सुकुमारो रम्मरुवजियमारो ।

तेसि मूडे य अत्थी गुणमारो बहुजणाधारो ॥ १२ ॥

१-१ अ मठरीअं २ अ क स ग एगगमणा ३ क च
छ त व होउं ४ अ समगमचित्त ५ क ज व. निसामेह ६
क ख छ ट त व पुस्तकेषु 'तथाहि' इति अधिक शब्द 'जंबुदीवे दीवे'
इत्यस्य पूर्वं दृश्यते । ७ ग त प पयावलच्छीअ निज्जिअ, अ.
पयावलच्छीअ तेजिअदिणदो । ८ अ क त प व दिणिंदो ९ छ
रग्मा . १० अ दुल्लह; ख दूलभ, ११ ख ग उ ट व तेसि सुभो-
धि गुणमणिभंडारो, क ज सूड अत्थि गुणमणिभंडारो, घ मनुधि गुण०

सो कुमरो निर्येजुव्वणराजमएणं परे बहुकुमारे ।
 कंदुकमिव गयणतले उज्जालितो सया रमई ॥ १३ ॥
 अण्णदिणे तस्स पुरस्सुज्जाणे दुग्गिलाभिहाणम्मि ।
 सुगुरु सुलोयणणामा समोसढो केवली एगो ॥ १४ ॥
 तत्थुज्जाणे जेक्खिणि भद्दमुही नाम निवसए निच्चं ।
 बहुसालक्खवडदुमअहिठिअभवणंमि कयवासा ॥ १५ ॥
 केवलकमलाकलियं संसयहरणं सुलोअणं सुगुरुं ।
 णमिय भत्तिभरेणं पुच्छइ सा जेक्खिणी एवं ॥ १६ ॥
 भयव पुव्वभवे ह माणवई नाम माणवी आसी ।
 पाणापिया परिभुग्गा सुबेलबेलंधरसुरस्स ॥ १७ ॥
 आजखए इत्थ वणे भद्दमुही नाम जक्खिणी जाया ।
 भत्ता पुण मम कहि गइ उववन्नो णाह आइससु ॥ १८ ॥

१ अ रायमएण बहुसुकुमारो । कंदुग गिण्हइ गयणतले उच्चा-
 लेओ सया रमइ । च. निजजुव्वणपरिचरिओ बहुकुमारेहिं. २
 गिंदुकमिव ३ अ पुरंमि उज्जाणे. ४ अ ज ट जक्खिणी. ५ त
 व. बहुसालक्खवडदुमअहिठिअभवणंमि, क छ बहुसालक्खग-
 वडदुमअहिठिअ; अ. बहुसालवणंमि अहे पायालभतणमि. ६ अ
 सुलोयणो सुगुरु. ७ अ ख जक्खिणी ८ क ख ग छ ट त व
 भत्ता पुण मज्झ कहिं उप्पन्नो; घ च. भत्ता पुण मज्झ कहं उप्पन्नो.

तओ सुलोयणो नाम केवली महुरवाणीए भणइ ।

भदे निमुणसु नयरे इत्येव दोणनरवडस्स सुओ ।

उप्पन्नो तुज्झ पिओ सुदुल्लहो दुल्लहो नाम ॥ १९ ॥

तं निमुणिअ भद्दमुद्दी भद्दमुद्दी नाम जक्खिणी हिट्ठा ।

माणवईस्वधरा कुमरसमीवम्मि संपत्ता ॥ २० ॥

दट्ठूण तं कुमार उहुवुमरुच्छालणिक्कतैल्लिच्छं ।

सा जपइ हसिउण किमिणेणं रक्खमणेण ॥ २१ ॥

जइ ताव तुज्झ चित्तं विचित्तचित्तमि चचल होइ ।

ता मज्झ अणुधावसु वयणामिण सुणिअ सो कुमरो ॥ २२ ॥

त रुण्ण अणुधावइ तव्वअणकुऊहलारुलिअचित्तो ।

तप्पुरओ धावन्ती सा त्रि हु तं निअवण नेड ॥ २३ ॥

१ क व पुस्तकयो “ तओ सुलोअणो नाम केवली महुर

वाणीए भणइ ” इति गद्य वाच्यते तदनन्तरं च “ भदे निमुणसु

दुल्लहो नाम ” इति आर्या पठ्यन्ते, अ पुस्तके “तओ सुलोअणो नाम

केवली महुरवाणीए भणइ । भदे निमुणसु नयरे इत्येव दोणनरवडस्स

सुड जाओ ” इत्यार्या दृश्यन्ते “उप्पन्नो नाम” इति प्रथमं नोपल-

भ्यते ॥ त पुस्तके “ तओ सुलोअणो भणइ ” इत्यार्यार्थमेव पृथक्त्तया

एकोनविंशतितम गणित । २ अ मुहर ३ अ ख त प हेट्ठा.

४ अ मल्लिच्छ ५ ग किमिण ण ६ अ जइ ताओह वि

चित्तं, क त जइ ता तुज्झ वि

बहुसालवडेस्स अहेपहेण पायालमज्झमाणीओ ।
 सो पासइ कणगमयं सुरभवणमईव रमणिज्जं ॥ २४ ॥
 त^३ च केरिस—

रयणमयखंभंपंतीकतीभरभरिअभितरपदेसं ।
 मणिमयतोरणधोरणितरणपहाकिरणकच्चुरिअं ॥ २५ ॥
 मणिमयखंभअहिट्ठिअपुत्तलिआफेलिखोभिअजणोह ।
 बहुभत्तिचित्तचित्तिअगवक्खसंदोहकयसोहं ॥ २६ ॥
 एयमवल्लोइऊण सुरभवण भुवणचित्तंचुज्जकरं ।
 अइविम्हयमावन्नो कुमरो ईअ चित्तिउं लग्गो ॥ २७ ॥
 किं इंदजालमेअ एअं सुमिणम्मि दीसए अहवा ।
 अहय नियनैयराओ इह भवणे केण आणीओ ॥ २८ ॥
 इय सदेहाकुलिअ कुमरं विनिवेसिऊण पल्लके ।
 विन्नवइ वतरेवहू सामिअ वयणं निसामेमु ॥ २९ ॥
 अज्जमए अऊजुमए चिरेण कालेण नाह दिट्ठोसि ।
 सुरभिवणे सुरभवणे निअकज्जे आणिओ सि तुम ॥ ३० ॥

१ च ज वणस्स २ ग घ छ ट अहोपहेण, ३ क च
 त केरिस, अ पुस्तके 'त च केरिस' इति नोपलभ्यते । ४ क ख ट
 व. थभ ५ अ विच्छुरिअ, ट अब्बुरिअ, ख किरणकच्चुरिअ, । ६
 अ पुत्तलिआफेलिसोभियपत्तेयं । ७ अ चित्तउज्जोय ८ अ इअ चित्तओ
 लग्गो ९ छ ज त सुमिण सुमिणमि, क ग घ ट व सुमिण सुम
 णम्मि, ख सुमिणसि मणमि १० त व नयरीओ, ट अहवा नियनय
 राओ ११ अ वतरेवहू १२ अ अज्जमए सुकयत्थो, ग्व गं घ च छ
 ट व अज्जमए अज्जमए १३ ट सुरभवणे सिभिबवणे, क च त सुरभवण
 सुरभवणे

अज्जं चिअ मज्झ मणोमणोरहो कप्पपायवो फलिओ ।

अं मुकयमुकयवसओ अज्ज तुमं मज्झ मिलिओ सि ॥३१॥

इअ वयणं सोऊणं वयणं दट्टूणं मुनयण तीसे ।

पुव्वभवस्स सिणेहो तस्स मणम्मी समुल्लसिओ ॥ ३२ ॥

कत्थ वि एसा दिट्ठा पुव्वभवे परिचिआ य एअस्स ।

इयं ऊहापोहवसा जाइसरणं समुप्पणं ॥ ३३ ॥

जाइसरणेण तेणं नाऊण पुव्वजम्मवुत्ततो ।

कहिओ कुमरेण निअपियाइ पुरओ समग्गो वि ॥३४॥

तत्तो नियसत्तीए असुभाणं पुग्गलाण अवहरण ।

सुभपुग्गलपवखेवं करिअ सुरी तस्सरीरम्मि ॥ ३५ ॥

पुव्वभवतरभजा लज्जाड विमुत्तु भुजए भोगे ।

एव विसयसुहाइं दुन्नि वि विळसति तत्थ ठिया ॥ ३६ ॥

चतुर्विधभोगस्वरूप स्थानाद्भेष्युक्तम्—चऊर्हि ठाणेहिं देवाणं सवासं पणत्ते, तं जहा-देवे णाम एगे देवीए सद्धिं सवासमा-

१ ट ईहापोहवसाओ २ अ ग पुस्तकयो “ जाइसरणेण तेण...ममग्गो वि” इत्यार्या नोपलभ्यते । ३ अ अवहरण, ट अवहा रो. ४ अ भोग ५ अ ग घ उक्त च स्थानाङ्गसूत्रे ६ “ चऊर्हि ठाणेहिं देवाण सवासं पणत्ते” इति पाठ सर्वेष्वेव अस्मदुपलब्धहस्त-लिखितग्रन्थेषूपलभ्यते, स्थानाङ्गसूत्रे तु (४ ४ ३५३, पृ २७३) “चउब्बिधे सवासं पणत्ते, तं दिन्वे आमुगे रक्खंसं माणुसे ” इत्यादिकं सुनिम्नृत पाठो दृश्यते यस्य सन्नेप एवात्र लिखित इति भाति । ७ स्थानाद्भेष्युक्तम् मनुष्यमुतो ग चउश्रणेहिं देवाणं सवासं पणत्ते-तं जहा ।

गच्छिज्जा, देवे णामं एगे छवीए सद्धिं संवासमागच्छिज्जा,
छवी णामं एगे देवीए सद्धिं संवासमागच्छिज्जा, छवी णाम
एगे छवीए सद्धिं संवासमागच्छिज्जा ” इओ अ-

अह तस्सम्मापियरो पुत्तविओगेण दुक्खिआ निच्चं ।
सँव्वत्थ वि सोहंति अ लहति न हि सुद्धिमत्त पि ॥३७॥

देवेहि अवहरिअं नरेहि पाविज्जए कहं वत्थु ।

जेण नराण सुराणं सत्तीए अंतरं गरुअं ॥ ३८ ॥

अह तेहि दुक्खिएहिं अम्मापियरेहि केवली पुट्ठो ।

भयव कहेह अम्हं सो पुत्तो आत्थि कत्थ गओ ॥३९॥

तो केवली पयंपइ सुणेह सवणेहि सावहाणमँणा ।

तुम्हाणं सो पुत्तो अवहरिओ वंतरीए अ ॥४०॥

ते केवल्लिवयणेण अईव अच्छरिअविम्हिआ जाया ।

साहति कहं देवा अपवित्तनरं अवहरति ॥४१॥

यँदुक्तमागमे-

चत्तारि पंच जोयणसयाइ गंधो अ मणुयलोगस्स ।

उट्ठं वच्चइ जेणं न हु देवा तेण आयति ॥४२॥

१ ख पुस्तके “देवे णाम एगे छवीए ” इत्यादितृतीयचतुर्थ-
भङ्गौ द्विवार पठितौ । २ अ. सँव्वत्थ वि सोहिय पुण अलहिय
सुद्धिमत्त पि । ३ क वत्थ, व वत्थु; छ वुत्त. ४ ख च छ ज
मणो. ५ क वंतराए, अ घ च वितरीए. ६ अ अवहरति णं.
७ क छ त ट पुस्तकेषु “चत्तारि पंच जोयणसयाइ०” इतिप्रकारक
आर्याद्वयस्य स्थाने सक्षेप पठ्यते । अ पुस्तके “यँदुक्तमागमे-चत्तारि
पंच सुरा इहय” इतिपाठो ग्रन्थान्तर्गतो नोपलभ्यते । गुर्जरभाषाटीकायां
प्रथमा आर्यैव केवलमुपलभ्यते । ख पुस्तके केवल प्रथमैवार्या समुपलभ्यते ।

पचसु जिनकल्लाणेसु चेव महारिसितवाणुभावाओ ।
 जम्मतरनेहेण य आगच्छंति हु सुरा इहयं ॥४३॥
 तेउ केवलिणा कहिअ तीसे जम्मतरसिणेहाइ ।
 ते विंति तओ सामिय अइवलिओ कम्मपरिणामो ॥४४॥
 भयव कया वि होही अम्हाण कुमारसंगमो कह वि ।
 तेणुत्त होही पुण जयेह वयमागमिस्सामो ॥४५॥
 इअ सवंध सुणिउ सविग्गा कुमरमायपियरो अ ।
 ल्हुपुत्त ठविअ रज्जे तयंतिए चरणमावन्ना ॥४६॥
 दुक्खरत्तवचरणपरा परायणा दोसवज्जियाहारे ।
 निस्संगरगचित्ता तिगुत्तिगुत्ता य विहरत्ति ॥४७॥
 अन्नदिणे गामाणुग्गामं विहरंतओ अ सो नाणी ।
 तन्थेव दुग्गिलवणे समोसदो तेहि संजुत्तो ॥४८॥
 अह जक्खिणी अवाहिणा कुमरस्साउ विआणिउ थोवं ।
 तं केवलिणं पुच्छइ कयंजली भत्तिसंजुत्ता ॥४९॥
 भयव जीवियमप्प रुहमवि तीरिज्जएभिवइहेउ ?
 तो कहइ केवली सो केवलकलिअत्यवित्तारो ॥५०॥
 तित्थयरा य गणधरा चक्रधरा सबलवासुदेवा य ।
 अइवलिणो वि न सका काउं आउस्स सधाण ॥५१॥

१ क. ता केवलिणा, ख व. तो केवलिणा । २ क जम्मतर-
 सिणेहाए । ३ रा त प अ अम्हाण कुमार. ४ ट व लहुपुत्त.
 ५ अ प जीवियमेय. ६ क ट तित्थयरा गणधरा

जेंबुदीवं छत्तं मेरुं दंडं पट्टं करेउं जे ।

देवा वि ते न सका काउं आउस्स संधाण ॥५२॥

यदुक्तम्—

नो विद्या न च भेषजं न च पिता नो बान्धवा नो सुताः,

नाभीष्टा कुलदेवता न जननी स्नेहानुबन्धान्विता ।

नार्थो न स्वजनो न वा परिजनः शारीरिकं नो बलं,

नो शक्ताः सततं सुरासुरवराः संधातुमायुः क्षमाः ॥५३॥

इअ केवलिवयणाइ सुणिउं अमरी विसण्णाचित्ता सा ।

निअभवणं संपत्ता पणट्ठसँव्वस्ससत्थ व्व ॥५४॥

दिट्ठा सा कुमरेणं पुट्ठा य सुकोमलेहि वयणेहिं ।

सँमिणि मणे विसण्णा अज्ज तुमं हेउणा केणं ॥५५॥

कि वेण वि दूहविआ कि वा केण वि न मन्निआ आणा ।

किं वा मह अवराहेण कुप्पसन्ना तुमं जाया ॥५६॥

सा किंचि वि अकहती मणे वहंती महाविसायभरं ।

निब्वधे पुण पुट्ठा वुत्तंतं साहए सयलं ॥५७॥

सामिय मए अवाहिणा तुह जीवियमप्पमेव नाऊणं ।

आउसरूवं केवलिपासे पुट्ठं च कहिअ च ॥५८॥

एएण कारणेणं नाह अहं दुक्खसल्लियसरीरा ।

विहिविलसिअम्मि वंके कह सहिस्सामि तुह विरहं ॥५९॥

१ इय गाथा ब पुस्तके न दृश्यते. २ अ पुस्तके “यदुक्तम्—नो विद्या. . क्षमा” अयं ग्रन्थो न समुपलभ्यते । ३ ख ग घ ब च ज त. सब्वस्ससत्तु व्व. ४ अ प भामिणि ५ क अवराहेण कुप्पसन्ना तुमं जाया, ग घ छ ट त ब अवराहेण कुप्पसन्ना.

कुमरो जंपइ जखिखणि खेअं मा कुणसु हिअअमज्झम्मि ।
जलविंदुचंचले जीविअम्मि को मन्नइ थिरत्तं ॥६०॥

जइ मज्झुवरि सिणेह धरंसि ता केवलिस्स पासम्मि ।
पाणीपए मं मुचसु करोमि जेणप्पणो कज्जं ॥६१॥

तो तीइ ससत्तीए केवलिपासम्मि पाविओ कुमरो ।
अभिवंदिअ केवलिणं जहारिहट्ठाणमासीणो ॥६२॥

पुत्तस्स सिणेहेण चिरेण अवलोइऊय तं कुमरं ।
अहिरोड्डं पवत्ता तत्थ ठिआ मायतायमुणी ॥६३॥

कुमरो वि अयाणंतो केवलिणा समहिअं समाइट्ठो ।
वंदमृ कुमार मायातायमुणी इह समासीणा ॥६४॥

सो पुच्छइ केवलिणं पट्टु कहमेसिं वयगगहो जाओ ।
तेण वि पुत्तविओगाइकारणं तस्स वज्जरिअं ॥६५॥

इअ मुणिअ सो कुमारो मोरो जह जलधर पलोएउं ।
जह य चफोरो चंदं जह चको चंडभाणु व ॥६६॥

जह वच्छो निअमुरभिं मुरभिं मुरभिं जहेव कलकण्ठो ।
सजाओ सट्ठो हरिसंसमुल्लसिअरोमंचो ॥६७॥

निअमायतायमुणिणं कंडम्मि त्रिलग्गिऊण रोयंतो ।
एयाइ जम्बिणीए निवारिओ महुरवयणेहिं ॥६८॥

निअवत्थअचलेण कुमारनयणाणि अंमुभरियाणि ।
सा जखिखेणी विलहइ अहो महामोहदुल्लिअ ॥६९॥

१ स च ज उ ट त. मे मुचसु, अ त मे मुचसु. २ ग
मासीणा ३ अ अहा रोइउ, ख अइरोहिउ, ग ट अइरोइउ. ४
ट न जह व ५ क घ घ ह त व हरिसंसमुल्लासिअ ६ ट मुणीण,
व मुणीण ७ ट. सा जखिखिया विइहइ.

निअमायतायदसणसमुलसंतप्पमोअमरभरिअ ।
 केवलनाणिसगासे अमरी विणिवेसए कुमर ॥७०॥
 अह केवली वि सव्वेसि तेसिमुवगारकारणं कुणइ ।
 धम्मस्स देसण समय अमयरससारणीसरिस ॥७१॥
 जो भविओ मणुअभव लहिउं धम्मप्पमायमायरइ ।
 सो लद्धं चित्तमणिरयण रयणायेरे गमइ ॥७२॥
 एगंमि नयरपवरे अत्थि कलाकुसलवाणिओ को वि ।
 रयणपरिक्खागय गुरुण पासम्मि अब्भसइ ॥७३॥
 सोगधियक्क्येणमरगयगोमेयइदनीलाणं ।
 जलकृतमूरकतयमंसारगल्लरुफलिहाणं ॥ ७४ ॥
 इच्छाइयरयणाणं लक्खणगुणवण्णनामगुत्ताइं ।
 सव्वाणि सो विआणइ विअक्खणो मणिपरिक्खाए ॥७५॥
 अह अन्नया विचिंतइ सो वणिओ किम्वरेहि रयणेहिं ।
 चित्तमणी मणीणं सिरोमणी चित्तिअत्थकरो ॥७६॥
 तत्तो सो तस्स कए खणेइ खाणीओ नेगठाणेसु ।
 तह वि न पत्तो स मणी विविहेहि उवायकरणेहि ॥७७॥
 केण वि भणिअ वच्चसु वहणे चडिऊण रयणदीवमि ।
 तत्थत्थि आसपूरी देवी तुह वळिय दाही ॥७८॥

१ घ अह केवली सव्वेसि २ समये, व समए ३ अ लद्धि, क व
 हु, ग त लहिउ ४ क ग घ छ व पुस्तकानि ' एगम्मि० इत्यादे
 न् ' तथाहि " इति समाधिक पठति । ५ व मसारगम्भक ६ अ
 मवि उवाएहिं, ७ ठ त व खाणीउ नेग, ग ट खाणीअणेग

सो तत्थ रयणदीवे संपत्तो इक्खीसखवणेहि ।
 आराइइ तं देवि संतुट्ठा सा इमं भणइ ॥७९॥
 भो भइ केण कज्जेण अज्ज आराहिआ तए अहयं ।
 सो भणइ देवि चिंतामणीकए उज्जमो एसो ॥८०॥
 देवी भणेइ भो भो नत्थि तुहं कम्ममेव सम्मकरं ।
 जेणप्पंति मुरा वि अ धणाणि कम्माणुसारेण ॥८१॥
 स भणइ जइ मह कम्मं हवेइ तो तुज्झ कीस सेवामि ।
 तं मज्झ देसु रयणं पच्छा जं होउ तं होउ ॥८२॥
 दत्तं चित्तरयणं तो तीए तस्स रयणवणिअस्स ।
 सो निअग्गिहगमणत्थं संतुट्ठो वाहणे चडिओ ॥८३॥
 पोअपएसनिविट्ठो वणिओ जा जलहिमज्झमायाओ ।
 ताव य पुब्बदिसाए समुग्गओ पुण्णिमाचंदो ॥८४॥
 तं चंदं दट्ठणं निअचित्ते चित्तए स वाणियओ ।
 चिंतामणिस्स तेअं अहिअं अह वा मयंकस्स ॥८५॥
 इअ चित्तिऊण चित्तरयणं निअकरतले गहेऊणं ।
 नियदिट्ठीइ निरिक्खइ पुणो पुणो रयणमिंदुं य ॥८६॥
 इअ अवलोअंतस्स य तस्स अभग्गेण करतलपएसा ।
 अइसुकुमालमुरालं रयणं रयणायरे पडिअं ॥८७॥

१ अ च छ त, एसं, २ अ च छ त व तुह ३ क ट त सो भणइ
 मह कम्मं; ४ य पुस्तके “ दत्त चित्तरयणं० ” इति आर्या न दृश्यते ।
 ५ अ वाणीओ, ६ क ख ग घ व निरिक्खइ, ७ छ व अइसुकु-
 मालपुरालं; क च ज अइसुकुमालमुरालं; ट अइसुकुमालत्तणओ रयणं०

जलनिहिमज्जे पेडिओ बहु बहु सोहंतएण तेणावि ।
 किं कह वि लब्धइ मणी सिरोमणी सयलरयणाणं ॥८८॥
 तह मणुअत्तं बहुविहभवभवणसएहि कहकह वि लद्धं ।
 खणामित्तेणं हारइ पमायभरपरवसो जीयो ॥८९॥
 ते धन्ना कयपुन्ना जे जिणधम्म धरति निअहियए ।
 तेसिं चिअ मणुअत्तं सहलं सलहिज्जए लोए ॥९०॥
 इअ देसणं सुणेउ सम्मत्त जक्खिणीइ पडिवन्नं ।
 कुमेरेण य चारित्तं गुरुय गुरुयतिए गहिअ ॥९१॥
 येराण पयमूले चउदसपुंब्बीमहिज्जइ कुमारो ।
 दुक्करतवचरणपरो विहरइ अम्मापिऊहि समं ॥९२॥
 कुमरो अम्मापियरो तिन्नि वि ते पालिऊण चारित्तं ।
 महसुके सुरलोए अवइन्ना मदिरविमाणे ॥९३॥
 सा जक्खिणी वि चइउ वेसालीए अ भमरभूवइणो ।
 भज्जा जाया कमला नामेण सच्चसीलधरा ॥९४॥
 भमरनरिदो कमलादेवी य दुवे वि गहियजिणधम्मा ।
 अंतसुहज्जवसाया तत्थेव य सुरवरा जाया ॥९५॥
 इत्तं—
 रायगिह वरनयर वरनयरगतमदिर अत्थि ।
 धणधन्नाइसमिद्धं सुपसिद्ध सयललोगम्मि ॥९६॥

१ व पडिउ २ क गरुअ गरुअतिए, ग ट गरुअ गुरुअतिए. ३ अ
 त पुन्नामहिज्जए कुमरो ४ ट जक्खिणी विचलिऊ वेसालाए ५ क

तत्थ य महिंदसिंहो राया सिंहु व्व अरिकरिविणासे ।
नामेण जस्स समरगणम्मि भज्जइ सुहडकोडी ॥९७॥
तस्स य कुम्मादेवी ^१देवी इव रूवसंपया अत्थि ।
विणयविवेगवियारप्पमुहगुणाभरणपरिकलिया ॥९८॥
विसयसुहं भुजताण ताणं मुखेण वच्चए कालो ।
जह अ मुरिंदसईण अह वा जह वम्महरईण ॥९९॥
अन्नदिणे सा देवी निअसयणिज्जम्मि सुत्तजागंरिआ ।
सुरभवण मणहरणं पिच्छइ सुमिणम्मि अच्छरिअं ॥१००॥
जाए पभायसमए संयणिज्जा उट्ठिऊण सा देवी ।
रायसमीवं पत्ता जपइ महुराहि वग्गूहिं ॥१०१॥
अज्ज अह सुरभवण सुमिणम्मी पासिऊण पडिबुद्धा ।
एअस्स सुमिणगस्स य भविस्सई के फलविसेसे ॥१०२॥
इअ सुणिअ इट्ठतुहो राया रोमचअंचिअसरीरो ।
निअमडअणुसारेणं साहइ एआरिसं वयण ॥१०३॥

ततश्च, अ पुस्तके ' इतश्च ' इति नोपलभ्यते । १ क ज सीहु व्व
२ ट देवीर मुख. ३ क छ व ताण ४ इयमार्या
द्विवार लिखिता दृश्यते स पुस्तके ५ क ख ग घ च ठ ज
जागरया ६ क च ज व सयणिज्जाउ उट्ठिऊण, छ सयणेज्जा
अट्ठिऊण ७ अ क ग त महुराइ. ८ क त एअस्स य सुमिण-
गस्स य, अ एअसयसुमिणगस्स य ९ व को फलविसेसो, ट. किं

देवि तुमं पडिपुत्ते नवमासे सड्ढसत्तदिणअहिण ।
 बहुलवखणगुणजुत्त पुत्तं पाविहिसि जंगनिचं ॥१०४॥
 इअ नरवइणो वयण सुणिऊणं हट्ठतुट्ठनिअहिअया ।
 नरनाहअणुन्नाया सा जाया नियगिहं पत्ता ॥१०५॥
 तत्थ य कुमारजीवो देवाउं पालिऊण कुम्माए ।
 उअरम्मि सुकयपुत्तो सरम्मि हंसु व्व अवइत्तो ॥१०६॥
 रयणेण रयणखाणी जहेव मुत्ताहलेण मुत्तिउडी ।
 तह तेण गब्भेणं सा सोहगं समुव्वइई ॥१०७॥
 गब्भस्सणुभावेणं धम्मागमसवणदोहलं तीसे ।
 उत्पन्नो सुहपुण्णोदएण सोहगसंपन्नो ॥१०८॥
 तो तेणं नरवइणा छइसणनाइणो नयरमज्जे ।
 सदाविआ जणेहिं कुम्माए धम्मसवणकए ॥१०९॥
 ण्हाया अयवलिकम्मा कयकोउवसंगलाइविहिधम्मा ।
 निअपुत्थयसंजुत्ता संपत्ता रायभवणंमि ॥११०॥
 कैयआसीसपदाणा नेरवइणा दत्तमाणसंमाणा ।
 भदासणेवविट्ठा नियनियधम्मं पयासंति ॥१११॥

फलविसेसं; १ अ ग त जगमित्तं; ट जगन्नं. २ अ ख छ
 ट देवाऊ. ३ ख घ छ व हंस व्व. ४ त उव्वइत्तो. ५
 अ दोहिलो, क दोहिला. ६ च ख संपत्तो. ७ त. वाइणो
 ८ अ धम्मस्सवणकहाए. ९ अ नियऊहयसयुता. १० अ
 फयआसीसपदाणा, अ कयआसणपदाणा. ११ त नरवयणा.

इयंरेसि दंसणीण य धम्मं हिंसाइसंजुयं सुणिउं ।
जिणघम्मरया देवी अइव खेयं समावच्चा ॥११२॥
यतः—

ददातु दानं विदधातु मौनं
वेदादिकं चापि विदां करोतु ।
देवादिकं ध्यायतु नित्यमेव नै
चेद् दया निष्फलमेव सर्वम् ॥११३॥

न सा दीक्षा न सा भिक्षा न तद्दानं न तत्तपः ।
न तद् ध्यानं न तन्मौनं दया यत्र न विद्यते ॥११४॥
तो नरवदृणाऽऽदृया जिणोसासणसूरिणो महासुणिणो ।
जिणसमयतत्तसारं धम्मसरुवं परुवेंति ॥११५॥
तथाहि—

छज्जीविनिकायाणं परिपालणमेव विज्जए धम्मो ।
जेणं महव्वएसुं पढमं पाणाइवायवयं ॥११६॥

१ व. इअरेसिं २ “यतः ददातु” इत्यादी द्वौ श्लोकौ अ पुस्तके नोपल-
भ्येते; ख पुस्तके निष्फलमेव सर्वं इत्यतः परं “यतः शास्त्रोक्तं
च—धम्मस्सं कारणमूढो जीव जीवइ परीहसइ । दहिऊणं चंदण तरू
केरइ इंगलवाणी ये । मलयपुगलपेडो समालजलेदे करेसी शुद्धी ।
अप्पवीमलसाहावो मयालीजइ मयलीए भावें” इत्यधिकं किमपि
पठयते । ; ३ छ. दयाविना निष्फलमेव सब्ब ४ अ जिणघ-
म्मासासण. ५ घ इतत्थ; अ त पुस्तकयोः ‘तथाहि’ इति न
दृश्यते. ६ त. जेण महव्वयमूलं ।

उक्तं च दशवैकालिके—

“तत्थिमं पढमं ठाणं महावीरेण देसिअं ।

अहिंसा निउणा दिट्ठा सव्वभूएसु संजमो” ॥११७॥

छज्जीवनिकायदयाविवज्जिओ नेव दिक्खिओ न मिही ।

जइधम्माओ चुक्को चुक्कइ मिहिंदाणधम्माओ ॥११८॥

इअ मुणिवरवयणाइं मुणिउं घणगज्जिओवमाणाणि ।

देवीए मणमोरो पैरमरमुल्लासमावन्नो ॥११९॥

पडिपुत्तेसु दिनेसुं तत्तो संपुत्तदोहला देवी ।

पुत्तरयणं पमूआ सुहलगे वासरम्मि सुहे ॥१२०॥

तत्र चावसरे—

तिहां वज्जइ तूर सुतडयडंत,

गयणंगणि गज्जइ गरुयडंत ।

वरमंगल भुंगल भेरिसाद,

नफेरी मुणीइ नवनिनाद ॥ १२१ ॥

१ अ पुस्तके ‘उक्तं च दशवैकालिके’ इति न दृश्यते. २ क ख ग घ च छ ट व पुस्तकेषु ‘उपदेशमालायाम्’ इत्याधिकं दृश्यते छज्जीव० इत्यादिः प्राक्. ३ ख व मिहिंदाण; छ. मिहदाण. ४ ग व परमसमुल्लास; ट परमं उल्लास ५ क. अत्र चावसरे; अ पुस्तके ‘तत्र चावसरे’ इति नोपलभ्यते. ६ ब सुतडयंत ७ अ क ख छ ट गयणंगण गज्जइ गरुयरंत; त. गयणंगणि गज्जइ गरुयस्त ८ ग. गरुयरंत ९ त. नवनिनादी.

विरुदावलि बोल्लेद बंदिदुंद,
चिरकालि चतुर नर नंद दृंद ।
वरकामिणि नचइ अइसुरम्म,
इअ उच्छव दूओ पुत्तजम्म ॥ १२२ ॥

अम्मापिऊहि तस्स य धम्मस्मृयदोइलानुसारेण ।
नामं गुणाभिरामं पैयट्ठिअं धम्मदेवु त्ति ॥१२३॥
एल्लावणेण कुम्भापुत्तु त्ति पइट्ठिअं अवरनामं ।
उअ तस्स सन्ययाइं दुन्नि पसिद्धाइं नामाइं ॥१२४॥
सो पंचहि धाईहिं हत्या हत्यम्मि अंकओ अंके ।
गिण्हिज्जंतो कुमरो सव्वेसिं बल्लहो जाओ ॥१२५॥
बावत्तरिं कलाओ सयमेव अहिज्जए सघुद्धीए ।
अज्जावओ अ नवरं संपत्तो तत्थ सखियत्तम् ॥१२६॥

किं तु-

पुव्वभवंतरकयचेइवंधणुच्छालणाट्ठकम्मवसा ।
सो वामणओ जाओ दुहत्थदेइप्पमाणघरो ॥१२७॥
निरुवमरूवगुणेणं तरुणीजणमाणसाणि मीहिंतो ।
सोइगमग्गजुत्तो कमेण सो जुव्वणं पत्तो ॥१२८॥

१. क घ च ज.त विरुदावलि; अ बुरुदावलि; २ अ ग च छ त.

बुल्लेद; ख बोल्लेद; ज ट बोल्लेद ३ अ क ख च त व चिरकालि चतुर
नरनंद दृंद; ट चिरकालिचतुरनर नंदनंद ४ ख ट व पुत्तजम्मि.

५ अ व त पइट्ठिअं. ६ अ सखियत्तं. ७ क निरुवमरूवधरेणं. ८ क

मीहिंतो.

तारुण्ये सव्वेसिं विसयविगारा बहुप्पगारा वि ।
 सो पुण विसयविरत्तो कुम्भापुत्तो सुणियतत्तो ॥१२९॥
 हरिहरवंभाइसुरा विसएहि वसीकया य सव्वे वि ।
 धत्तो कुम्भापुत्तो विसया वि वसीकया जेण ॥१३०॥
 जं तेण पुव्वजम्मे सुचिरं परिपाळिअं सुचारित्तं ।
 तं तस्स वि तारुण्ये विसयविरत्तत्तणं जायं ॥१३१॥
 अण्णदिणम्मि सुणीसरं गुणिज्जमाणं सुयं सुणंतस्स ।
 कुमरस्स तस्स विमलं जाईसुरणं समुप्पण्णं ॥१३२॥
 जाईसरणगुणेणं संसारासारयं सुणंतस्स ।
 खवगस्सेणिगयस्स वि सुक्कज्झाणं पवन्नस्स ॥१३३॥
 ज्ञाणानलेण कम्मिधणानिवहं दुस्सहं दहंतस्स ।
 केवलनाणमणंतं समुज्जलं तस्स संजायं ॥१३४॥
 जइ ताव चरित्तमहं गहेमि ता मज्झ मायतायाणं ।
 मरणं ढविज्ज नूणं सुअसोगविओगदुहिआणं ॥१३५॥
 तम्हा केवलकमलाकलिओ निअमायतायउवरोहा ।
 चिट्ठ चिरं धरंमि अ स कुमारो भावचारित्तो ॥१३६॥
 कुम्भापुत्तसरिच्छो को पुत्तो मायतायपयभत्तो ।
 जो केवली वि सघरे ठिओ चिरं तयणुक्कंपाए ॥१३७॥

१ अ कुम्भापुत्तो सुणियतत्तो; २ कुम्भापुत्तो सुणियव्वो, ३ क परिपा-
 लिओ. ३ ज व. विसयेसु विरत्तणं जायं ४ त. गणिज्जमाणं. ५ ब.
 खवगस्सेणि गयस्स ६ ग जइ तवचारित्तं. ७ क नियमायउवरोहो.
 ८ क व धराचिय; ८ घरे चिय. ९ ट ब भावचारिती.

कुम्भापुत्ता अन्नो को धन्नो जो समायतायाणं ।
 वोइत्यं नाणी वि हु घरे ठिओज्जायविचीए ॥१३८॥
 गिहवाससंठिअस्स वि कुम्भापुत्तस्स जं समुप्पन्नं ।
 केवलनाणमणंतं तं पुण भावस्स दुल्लिअम् ॥१३९॥
 भावेण भरहचक्की तारिसमुद्धंतमज्झमल्लीणो ।
 आयंसवरनिविट्ठो गिही वि सो केवली जाओ ॥१४०॥
 वंसगिसमाख्खो मुणिपवरे के वि दट्ठ विहरंते ।
 गिहिवेसडलापुत्तो भावेण केवली जाओ ॥१४१॥
 आसाढभूटमुणिणो भरहेसरपिअखणं कुणंतस्स ।
 डप्पन्नं गिहिणो वि हु भावेण केवलं नाणं ॥१४२॥
 मेरस्स सरिसवस्स य जत्तियमित्तं च अंतरं होइ ।
 दव्वत्ययभावत्ययस्म अंतरं तत्तियं णेयं ॥१४३॥
 उक्कोमं दव्वत्ययं आराहिअ जाड अच्चुअं जाव ।
 भावत्यएण पावइ अंतमुहुत्तेण निव्वाणं ॥१४४॥
 अह मणुअखित्तमज्जे महाविदेहा हवन्ति पंचेव ।
 इक्किम्मि विदेहे विजया वत्तीसवत्तीसं ॥ १४५ ॥
 वत्तीसपंचगुणिया विजयाउ सयं हविज्ज संटिजुअं ।
 भरहेरवयवखेवे सतरिसयं होइ खित्ताणं ॥ १४६ ॥

१ अ छ ट कुम्भापुत्तो अन्नो. २ ट त. ठिओ नाय (न्याय)
 विचीए. ३ ट भावस्स दुल्लंघं. ४ अ गिहवासो, ट घ छ गिहवासो.
 ५ त व वसग्गसमाख्खो. ६ क. व. मुणिपरे; ट मुणीवरे. ७ त.
 निहतो. ८ अ. क. ज. त. विजया इ सय ९ क सदिसयं. १०
 अ ख क ग घ त व. खित्ताणि, छ. खेत्ताणि.

लकोसपए लब्भइ विहरंतजिणाण तंत्य सतरिसयं ।
 ईअ पासंगिअमुत्तं पक्कंतं तं निसामेह ॥ १४७ ॥
 तत्थ य महाविदेहे सुपसिद्धे मंगलावईविजए ।
 नयरी अ रयणसंचयनामा धणधनअभिरामा ॥ १४८ ॥
 तीए देवाइच्चो चकधरो तेअविजिअआइच्चो ।
 चउसठिसहस्सरमणीरमणो परिभुंजए रज्जं ॥ १४९ ॥
 अण्णदिणे विहरंतो जगदुत्तमनामधेयतित्थयरो ॥
 वरंतरुअरप्पहाणे तीसुज्जाणे समोसरिओ ॥ १५० ॥
 वेमाणिअजोईसवणभवणेहि विनिम्मिअं समोसरणं ।
 रयणकणयरुप्पमयप्पागारतिगेण रमणिज्जं ॥ १५१ ॥
 सोऊण जिणागमणं चकी चको व्व दिणयरगमणं ।
 संतुट्ठमणो वंदणकए समेओ सपरिवारो ॥ १५२ ॥
 तिक्खुत्तो आयाहिणपयाहिणं करिय वंदिय जिणंदं ।
 जहजुग्गाम्मि पएसे कयंजली एस उवविट्ठो ॥ १५३ ॥

१ अ सत्तरीसयइ; ट घ त. तत्थ सत्तरिसय. २ अ अप्पासं-
 गिय; ग छ ज. इय पासंगिय ३ कं ग घ ज त व. चउस-
 ठिसहस्सरमणी, ख ट चउसठसहस्स. ४ घ वरतरुप्पअरप्पहाणे,
 ब वरतरुनिअरपहाणे; ग वरतरुअरअभिहाणे. ५ अ तेसुज्जाणे.
 च पुस्तके ' तीसुज्जाणे समोसरिओ ' इति चरण ' वेमाणिअ
 रुप्पमय ' इति चरणत्रयं च नोपलभ्यते लेखकप्रमादेन. ६ अ क
 त ब जोइसवरभवणेहि. ७ घ त. ब रयणज्जुणरुप्प० ट रयणरयय-
 सुवण्णमय; अ रयणंजण; क रयणज्जणरुप्पमय. ८ ब जिणंदं.

तत्तो भविअजणाणं भवसायरतारणिक्तरणीए
 धम्मं कहइ पडू सो मुहासमाणीइ वाणीए ॥ १५४ ॥
 भो भो मुणंतु भविआ कहमवि निग्गोअमज्झओ जीवो ।
 निग्गंतूण भवहिं बहुएहि लहेइ मणुयत्तं ॥ १५५ ॥
 मणुअत्ते वि हु लद्धे दुलहं पाविज्ज खित्तमायरिअं ।
 उप्पज्जंति अण्णे जं दस्सुमिलक्खसुयकुलेसु ॥ १५६ ॥
 आयरियविखत्ते वि हु पत्ते पड्डंडियत्तणं दुलहं ।
 पाएण को वि दीसइ नरो न रोगेण रहिअत्तण्ण ॥ १५७ ॥
 पत्ते वि पंडुत्तणुत्ते दुलहो जिणधम्मसवणसंजोगो ।
 गुरु गुरुगुणिणो मुणिणो जेण न दीसंति सच्चत्थ ॥ १५८ ॥
 लद्धम्मि धम्मसवणे दुलहं जिणवयणरयणसद्दहणं ।
 विसयरुद्धपसत्तमणे घणो जणे दीसए जेण ॥ १५९ ॥
 सद्दहणे संपत्ते किरिआकरणं मुदुलहं भणिअ ।
 जेणं पमायसत्तु नरं करतं वि वारइ ॥ १६० ॥

यतः—

प्रमादः परमद्वेषो प्रमादः परमो रिपुः ।

प्रमादो मुक्तिपूर्वस्थः प्रमादो नरकायनम् ॥ १६१ ॥

ते घन्ना कयपुन्ना जे णं लहिऊण सयलसामग्गि ।

चउअ पमायं चारित्तपालगा जंति परमपयं ॥ १६२ ॥

१ क धम्म नहेइ. २ अ ज व. समाणीए. ३ ग
 मुणंतुभविया ४ अ व निग्गोअ; र न निग्गोअ ५ व बहुएहि लहेइ ६
 व. पड्डुत्तणत्ते ७ क गुरुगुणगुणो, अ ट गुरुगुणगुणिणो. ८
 सत्तमामग्गि.

इअ सुणिअ जिणुवएसं सम्मत्तं के वि के वि चारित्तं ।
भावेण देसविरटं पडिवन्ना के वि कयपुन्ना ॥ १६३ ॥
इत्थंतरे—

कमलाभमरदोणहुमजीवा जे पुरा गया मुक्के ।
ते चविय भरहखित्ते वेयट्टे खेअरा जाया ॥ १६४ ॥
चउरोवि भुत्तभोगा चारणसमणंतिण गहिअचरणा ।
तत्थेव य संपत्ता जिणंदमभिवंदिअ निविट्ठा ॥ १६५ ॥
त दट्ठणं पुच्छइ चक्खधरो धम्मचक्किणं नाहं ।
भयवं केमी चारणसमणा सुमणा कओ पत्ता ॥ १६६ ॥
तो जिणवरो पयंपइ नरिन्द निमुणेहि चारणा एण ।
वेअट्ठभारहाओ समागया अम्ह नमणत्थं ॥ १६७ ॥
पुच्छेइ चक्खवट्ठी भयवं वेअट्ठभरहवासम्मि ।
किं को वि अत्थि संपइ चक्की वा केवली वा वि ॥ १६८ ॥
जंपइ जिणो न संपइ भरहे नाणी नरिंद चक्की वा ।
किं पुण कुम्मापुत्तो गिहवासे केवली अत्थि ॥ १६९ ॥
चक्खधरो पडिपुच्छइ भयवं किं केवली घरे वसइ ।
कंडइ पट्ट निअअम्मापिउपडिवोदाय सो वसइ ॥ १७० ॥

१ क च छ व जिणिंद २ व. ता जिण ३ अ क ज त
चक्खवट्ठी य पुच्छइ; च. चक्खवट्ठी पुच्छइ; स घ ट. ते दट्ठणं पुच्छइ
चक्खधरो चक्किणं नाहं । ४ क स ग घ त. जंपट.

पुच्छंति चारणा ते भयवं अम्हाण केवलं अत्थि ।
 पहुणा कहिअं तुब्भं पि केवलं अत्थि अचिरेणं ॥१७१॥
 सामिय सिवंगयगामिअ अम्हाणं केवलं कया अत्थि ।
 उअ कहिए जगदुत्तमनामनिर्णिदो समुदिसह ॥१७२॥
 जइआ कुम्भापुत्तो तुम्हाण कहिस्सई सयं चेव ।
 महमुक्कमंदिरकहं तइआ भो केवलं अत्थि ॥ १७३ ॥
 इअ सुणिअ सुणिअतत्ता तिगुत्तिगुत्ता जिणं नमंसिता ।
 तस्स समीवे पत्ता चउरो चिट्ठंति तुसिणीआ ॥ १७४ ॥
 ते ताव तेण वुत्ता भद्दा तुज्जं जिणेण नो कहिअं ।
 महमुक्के जं मंदिरविमाणमुखं समणुभूअं ॥१७५॥
 इअ वयणसवणसंजायजाडसरणेण चारणा चउरो ।
 संभरिअपुच्चजम्मा ते खवंगस्सेणिमारूढा ॥१७६॥
 क्षपकश्चेणिक्रमः पुनरयम्—
 अण० मिच्छ भीस सम्मं अट्ट नपुंसित्थिवेय छक्कं च ।
 पुंमवेअं च खवेई कोदाईए य संजलणे ॥ १७७ ॥
 गट्ठाणुपुच्चि दो दो जार्जनामं च जाव चउरिदी ।
 आयावं उज्जोअं थावरनामं च मुद्दुमं च ॥ १७८ ॥
 मांहारणमपज्जत्तं निद्वानिदं च पयलपयलं च ।
 थोणं खवेड ताढे अवसेसं जं च अट्ठण्हं ॥ १७९ ॥

१ अ केन्द्री अत्थि. २ व सिवणुर; ट सिवगह. ३ अ त. तइआ
 भे. ४ व. खययसेणि; घ खिवगस्सेणि; ट खवगसेणी समारूढा.
 ५ क ज त पुंवेअं च. ६ अ घ साहाग्मपज्जंतं; छ साहारणपज्जंतं; ज
 साहारणअपज्जंतं. ७ अ अट्ठं.

वीसमिऊण निअट्टो दोहि अ समएहि केवले सेसे ।
 पढमे निदं पयलं नामस्स इमाउ पयडीओ ॥ १८० ॥
 देवगइआणुपुव्वी विउव्विसंचयणपढमवज्जाइं ।
 अन्नयरं संठाणं तित्थयराहारनामं च ॥ १८१ ॥
 चरमे नाणावरणं पंचविहं दंसणं चउविगप्पं ।
 पंचविहमंतरायं खवइत्ता केवली होइ ॥ १८२ ॥
 इअ खवगसेणिपत्ता समणा चउरो वि केवली जाया ।
 ते गंतूण जिणंतो केवल्लिपरिसाइ आसीणा ॥ १८३ ॥
 तत्थुवविट्ठो इंदो पुच्छइ जगदुत्तमं जिणाधीसं ।
 सामिअ इमेहि तुब्भे न वंदिआ हेउगा केण ॥ १८४ ॥
 कहइ पड्ढ एएसिं कुम्भापुताउ केवलं जायं ।
 एएण कारणेणं एएहि न वंदिआ अम्हे ॥ १८५ ॥
 पुच्छइ पुणो वि इंदो कइआ एसो महव्वड्ढ भावी ।
 पैहुणाइट्ठं सत्तमदिणस्स तइअम्मि पहरम्मि ॥ १८६ ॥
 इअ कहिऊण निउत्तो जगदुत्तमजिणवरो दिणवरो व्व ।
 तमत्तिमिराणि हरंतो विहरंतो मट्ठिअले जयइ ॥ १८७ ॥

१ ख ग घ दोहिं समएहि; २ दोही समएही. २ विउव्विअ.
 ३ क जिणंतं, ४ अ क ख घ व, परिसाय आसीणा ज ट परिसाए.
 ५ इयमार्या उ पुस्तके न दृश्यते. ६ ट महव्वण भावी. ७ क. ट.
 पड्डणादिट्ठं.

ततो कुम्भापुत्तो गिहित्यवेसं विमुत्तु महासत्तो ।
 गिण्डइ मुणिवरवेसं सविसेसं निज्जिअकिलेसं ॥ १८८ ॥
 सुरविहिअरुणयरुमले अमले समलेवरहिअनिअचित्तो ।
 आसीणो सो केवलपवरो धम्मं परिकहेइ ॥ १८९ ॥
 तथाहि—
 दौणतवसीलभावणभेआ चउरो हवंति धम्मस्स ।
 तेमु वि भावो परमो परमोसहममुइकम्माणं ॥ १९० ॥
 दाणाणममयदाणं नाणाण जहेव केवलं नाणं ।
 आणाण मुक्खज्जाणं तह भावो सव्वधम्मेषु ॥ १९१ ॥
 केम्माण मोहणिज्जं रसणा सव्वेषु इंदिएसु जहा ।
 वंमव्वयं वयेसु वि तह भावो सव्वधम्मेषु ॥ १९२ ॥
 गिहवासे वि वसंता भव्वा पावंति केवलं नाणं ।
 भावेण मणहरेणं इत्य य अम्हे उदाहरणं ॥ १९३ ॥
 इअ देसणं मुणित्ता अवगयतत्ता यं मायपियरो वि ।
 परिपालियचारित्ता वरसत्ता मुग्गइ पत्ता ॥ १९४ ॥
 अच्चे वि बहुअमविआ आयान्निअ केवलिस्स वयणाइं ।
 मम्मत्तं च चरित्तं देसचरित्तं च पडिवत्ता ॥ १९५ ॥

१ च. कुम्भापुत्तो गिहित्यवेसं, ज कुम्भापुत्त विमुत्तगिहवास
 महासत्तो, त. कुम्भापुत्तो विमुत्तु गिहित्यवेस. २ अ पुस्तके तथाहीति
 न दृश्यते. ३ अ दाणसीउत्तवमाण. ४ छ व पुस्तकयोरन्त इयमार्या
 नोपलभ्यते. ५ अ छ भावा, घ भान्वा. ६ अ ख च ज ट समायपियरो,
 छ समागया पियरो. ७ अ र घ ट बहुअमविआ. ८ देसाविरत्त.

इहं बोहिअवहुअनरो कुम्भापुत्तो स केवलिप्पवरो ।
केवलिपरिआयं पालिऊण मुचिरं सिवं पत्तो ॥१९६॥

कुम्भापुत्तचरितं वेरगकरं मुणेइ जो भविओ ।
सो सच्चपावरहिओ अणंतमुहभायणं हवड ॥१९७॥

सिरिहेमविमलमुहगुरुमिरिजिणमाणिवक्कसीसराएणं ।
रइअं पगरणमेअं वॉडज्जंतं चिरं जयड ॥१९८॥

॥ इअ कुम्भापुत्तचरितं समत्तं ॥

‘अपयंकर’ कुलणहयलटियभक्खर ‘भक्खर’ क्खमूरीणं ।

णत्तूण महोवज्झाय ‘वामुदेव’ क्खविण्णूणं ॥ १ ॥

पुत्तेण उमापुत्तेण ‘कासिणाहे’ण रायणयरम्मि ।

सक्खपागयअज्जावएण विज्जालए रण्णो ॥ २ ॥

सिस्साणं पट्ठणत्थं अंगिलभासाणुवाअटिप्पीहिं ।

पत्थावणेण परिसिट्ठेण य जुत्तं करित्ताणं ॥ ३ ॥

वहुइत्थलिहिअपोत्थयरयणाओ सोहिअं य पयासेण ।

पोत्थयमेयं य अज्जेऊणं मुहवोइअं हवड ॥ ४ ॥

१ क अह बोहिअ; छ ज ट त. इअ बोहिअ. २ अ सिरि वि-
जयमाणिव ३ ज. ट. त. सीमरइणं. ४ अ. क वादअंतं.

परिशिष्टम्

मवर्तनगनिप्रगन्ताया ऋषिनन्दलवृत्तौ द्वितीयेन डे कृन्नांपुत्रार्पिकथानकम्)

दोरयणिप्रमाणतण् जयम्भोगाहणाड जो सिद्धो ।

तमहं त्रिगुचिगुत्तं कुम्भापुत्तं पमंतामि ॥ (ऋषिनन्दल १२५)

व्याख्या—तमहं कृन्नांपुत्रार्पि नमस्करोमि । त क्रीडाम् । त्रिगु-
चगुत्तं त्रिभिर्गुणिभिर्गुण । त कम् । य कृन्नांपुत्रो जयन्त्यावगाहनायां
जयन्त्यदेहमाने सिद्धः सिद्धिं गतः । क्रीडा । दोरयणिप्रमाणतः । द्वौ
तन्नी हस्तौ तत्रमाणं तनुर्यस्य । सिद्धौ गच्छता जीवन्मानवगाहना
रीर त्रिधा—पञ्चशतधनु प्रमाणदेहा मुक्ताबुद्ध्यावगाहना यांति जयन्त्या-
गाहनायां द्विहस्तप्रमाणदेहा मुक्तौ यान्ति । तयोरन्तराले मध्यमावगाह-
नाति गार्थार्थः ॥ नावार्थस्तु कथानकादवसेयस्तच्चेदम्—

दुर्गमपुरे पुराभूद् द्रोणनरेन्द्र सुरेण सदृशबल ।

पनी द्रुमाभिधास्यात्मजोऽभवदुर्लभस्त्वनगो ॥ १ ॥

कंदुकवन्निजचेटान् स लोठयन् अन्यवृषकुमाराध ।

स्वैर चिक्रीड चिर दुर्ललित पूर्वपुण्यभरात् ॥ २ ॥

सुरनृपतिनत सुगुरुः सुलोचनस्तत्र दुर्गिलोचने ।

समवासार्षीत्केवल (केवली) संशयद्वयुगवरो (गुरुवरो) न्येषु ॥

तत्रोचने यक्षप्येका नाम्ना च भद्रमुख्यभवत् ।

बहुशालाख्यवटद्रोरध क्षमासौधवासपरा ॥ ४ ॥

केवलिविद्विज्ञाताशेषपदार्थं समेत्य सा सुगुरु ।
 पप्रच्छ भक्तिनम्र (नम्रा) सुलोचन प्रणतिमाधाय ॥ ५ ॥
 मानुष्यपि पूर्वभवे मानवती नाम मुनिपतेभूष ।
 प्राणाप्रिया सुवेलाभिघस्य वेलधरसुरस्य ॥ ६ ॥
 स्वल्पायु क्षययोगात्तादृक्पुण्यक्षयाच्च समकालं ।
 भद्रमुखी नामाह मृत्वा यक्षग्यभूवमिह ॥ ७ ॥
 सुवेलाख्य सुर स्वामिन्किमास्ते कथयेति मे ।
 केवल्याह ततश्च्युत्वा भद्रे स त्वदनुद्भुत ॥ ८ ॥
 द्रोणनृपस्य सुतस्त समस्ति सप्रति च बल्लभो जात ।
 अस्मिन्नगरे सुलभो नाम्ना खलु दुर्लभोऽप्येव ॥ ९ ॥
 एव निशम्य सम्यग् हृष्टा सा यक्षिणी गुरुं नत्वा ।
 कृतमानवतीरूपा ययौ ततो दुर्लभसमीपे ॥ १० ॥
 मनुजोत्क्षेपक्रीडापरायण त निरीक्ष्य सोवाच ।
 रद्वैरेभि किमहो मामनुधावाशु चेच्चित्तम् ॥ ११ ॥
 स तामन्वचलतूर्णं निशम्येति च दुर्लभ ।
 तपुर सापि धावन्ती तमानेर्षादने निजे ॥ १२ ॥
 बहुशाल्वटस्याघो वत्समानयति स्म सा ।
 पातालविविधस्वर्णमणीमयमिम गृहम् ॥ १३ ॥
 त मणीमयमालोक्य भवन भूपभूस्तत ।
 विस्मितोचिन्तयदत्र केनानीतोऽस्म्यह द्रुतम् ॥ १४ ॥
 अथ विस्मितचित्ताय तस्मै भूपमुते मुदा (भूपसुताय सा) ।
 विनिवेस्य स्वपत्यङ्गे प्रतिपत्तिमथ व्यधात् ॥ १५ ॥

ततो भद्रमुखी देवी प्राह त दृष्टमानसा ।
 प्राप् पुण्यायागत (पुण्येनागत) स्वामिन्नघ दृष्टधिराद्भवान् ॥ १६ ॥
 कुमारस्तामथालोक्य दृष्टेय काव्यहो मया ।
 विमृशन्निति सस्मार जातिं प्राग्जन्मन क्षणात् ॥ १७ ॥
 तस्या प्राग्भवमार्यायामनुराग ततो दधौ ।
 कुमार सुतरा यत्प्राक्स्नेहस्यक्तु न शक्यते ॥ १८ ॥
 अशुभापुद्गलान्दृष्ट्वा क्षिप्त्वा च शुभपुद्गलान् ।
 तत्तनौ यक्षिणी तेन साक भोगान्मुनाकि सा ॥ १९ ॥
 इत शोकाकुलेनैतत्पित्रा स त्वमलोकित ।
 सर्वत्रापि न लब्धोय लभ्यते क सुरैर्द्वैतम् ॥ २० ॥
 विमुक्ताहारयो राजराभ्यो पुत्रवियोगत ।
 केवन्यकथ्यतात्मीयपरीवारेण सोऽद्भुत ॥ २१ ॥
 ततोर्ताव वियोगार्तो गत्वा केवलसिनिधौ ।
 अपृच्छता यथास्थानमुपविश्येदमादरात् ॥ २२ ॥
 स्ववशो रक्षणे केनापहतो दुर्लभोऽहज ।
 भगवान्नो तत कृत्वा कृपामिति निवेदय ॥ २३ ॥
 ज्ञान्याह वा कुमार स यक्षण्यापहतोऽधुना ।
 ज्ञानी ताम्ना पुन पृष्टस्तत्स्वरूप जगौ तत ॥ २४ ॥
 मिलिष्यति कदा नौ स स्वामिस्तामूचतु पुन ।
 इह भूयो यदैष्याभो मिलिष्यति स वा तदा ॥ २५ ॥
 सविग्नौ ताविति श्रुत्वा दुर्लभानुजमामनं ।
 न्यस्य रायेथ भेजाते चारित्र ज्ञानिनोन्तिके ॥ २६ ॥

विजह्नु सम देशानुदेश ज्ञानिनामुना ।
 परीसहसहौ तप्यमानो पोषत्रतोद्यतौ ॥ २७ ॥
 पुनरप्यागमत्तत्र दुर्गमे नगरे क्रमात् ।
 केवली दुर्गिलोयाने सम ताभ्या कदाचन ॥ २८ ॥
 अल्पमायु कुमारस्यावधेर्मत्वाऽथ यक्षणी ।
 समागत्य ततोऽपृच्छज्ज्ञानिन सत्वर तदा ॥ २९ ॥
 आयुर्वर्धयितु स्वप्न कथं चिच्छक्यते विभो ।
 सधातुभीशतेर्दन्तोप्यायुर्नाहेति केवली ॥ ३० ॥
 ध्रुवैतद्ब्रष्टसर्वस्ववन्निस्साहमानसा ।
 यक्षिणी स्वगृह प्राप्ता पृष्ठाद्वा कुमरेण सा ॥ ३१ ॥
 स्निग्धवद् दृश्यसे किं त्व सावादीनात्र कारण ।
 सादर च तव पृष्ठा केवलिप्रोक्तमाह सा ॥ ३२ ॥
 तत सवेगमापन्न प्राह केवलिसनिधौ ।
 प्रिये मा नय तूर्णं सानैर्धीतं ज्ञानित्तनिधौ ॥ ३३ ॥
 ज्ञानिनं त प्रणम्यैष न्ययीदत्तपुरस्तत ।
 आरोदिषाता त वीक्ष्य पितरावस्य मोहत ॥ ३४ ॥
 वदस्व पितरावेतौ इत्येवं प्राह केवली ।
 कथयामास पृष्ठं सन् तत्स्वरूपं च केवली ॥ ३५ ॥
 सौक्मिष्ठं कुमार प्राग्वदालिङ्ग्य पितरौ निजौ ।
 रदन्निजाम यक्षण्या कष्टादथ न्यवार्यत ॥ ३६ ॥
 स्ववृत्ताचञ्छे त साधुदृशौ तस्य निमार्त्य च ।
 ज्ञानिकमान्जमूले च न्ययेत्यत पुनस्तथा ॥ ३७ ॥

व्यधास केवली मोहविषपीयूषसंनिभा ।
 तत्काले तद्विषोपाय देशनां धर्मपेशला ॥ ३८ ॥
 यक्षणी तनिशम्याथ ललौ सम्यक्प्रमादरात् ।
 गुर्वन्तिके व्रतं भेजे पृष्ठा ता कुमारस्वसौ ॥ ३९ ॥
 तपस्तीव्र प्रकुर्वाणः परीपहसह सदा ।
 चतुर्दशापि पूर्वाणि कुमारिणि पपाठ स ॥ ४० ॥
 कुमारपितरः कालं कृत्वायु पूर्तित क्रमात् ।
 विमाने मन्दिरालये ते महाशुकेभवन्सुरा ॥ ४१ ॥
 वैशान्यां कमलाख्या स्त्री भूत्वा सा यक्षिणी तत ।
 नूनं अमरभर्ता सा विमानेन सुरोभयत् ॥ ४२ ॥
 श्रियो गृहमितो राजगृहं पुस्वरं विह ।
 महेन्द्रसिंहस्तत्राभून्नृप सिंह इवोक्त ॥ ४३ ॥
 कूर्मादेव्यास्तु तत्रास्य पत्न्याः कुक्षीववातरत् ।
 भवनस्वप्नमन्वावृच्छ्युत्वा स कुमाराम् ॥ ४४ ॥
 पत्युस्तं स्वप्नमाचख्ये कूर्मादेवी प्रगे मुदा ।
 राजा वक्ति प्रिये भावी श्रीणां भवनमङ्गज ॥ ४५ ॥
 वहती हृद्यचित्ता सा गर्भे धर्मागमश्रुता ।
 प्राक्पुण्योद्भवकं हार्दप्रीतिरुदोहद दधौ ॥ ४६ ॥
 षड्दर्शनीगतान्मूरीनाह्वयनृपति स्वयम् ।
 श्रावयामास तां राजी तत्तद्वर्मागमं सदा ॥ ४७ ॥
 स्वं स्व हिंसात्मकं धर्मं तेनु पश्चापि ते तदा ।
 श्रावश्रावमियं खेदमेदुराग्नाभवद् भृशं ॥ ४८ ॥

भक्त्या ह्युत्ततो जैनान्नुनीन्धर्मागमं ततः ।

अश्रावयन्नराधीशस्ता राज्ञी मुदिताशय ॥ ४९ ॥

सर्वजन्तुदयासार शृण्वन्त्यागममार्हत ।

परमानन्दग स्व सा मेने संसारमास्थिता ॥ ५० ॥

नवमासेष्वथो ह्यर्धाष्टमेषु दिवसेषु सा ।

अजीजनत्सुत राज्ञी मेरुचूला सुरद्रुवत् ॥ ५१ ॥

मानातिगानि दानानि ददान काममर्थिना ।

महाजन्मोत्सवं चक्रे तस्य भूमिपतिर्मुदा ॥ ५२ ॥

मुदोहदानुसारेण महोत्समपुर सर ।

तन्नाम विदधे भूमान् धर्मदेव इति स्फुट ॥ ५३ ॥

पुनरुल्लपने कूर्मापुत्र इत्यजनिष्ट स ।

पा-न्यमान शिशु पञ्चधात्रीभिर्वृद्धिमागमत् ॥ ५४ ॥

प्राक्चेष्टबधनक्रीडोपात्तकर्मनिबधनात् ।

द्विहस्तोर्व्यतनुर्जज्ञे स कुमारशिरोमणि ॥ ५५ ॥

सकला स नला कालादचिराच्च कलाभूत ।

स जग्राह मृजामात्राद्यथादर्शाखिला प्रभा ॥ ५६ ॥

भृशमेव वशी जज्ञे प्राग्भवान्यस्तसयमात् ।

यौवनस्थोपि भोगेच्छाविमुख सर्वदा पुन ॥ ५७ ॥

कदाचिज्जिनसिद्धान्त शृण्वानो यतिना गणात् ।

स जातिमस्मरन्नापि मयैष प्रागिति श्रुत ॥ ५८ ॥

तत सर्वाणि कर्माणि क्षपक्श्रेणियोगत ।

निष्वा स केवलज्ञान प्राप मोक्षनिबन्धनम् ॥ ५९ ॥

चेद गृहीष्यामि चारित्र व्यग्रहाररुते तत ।

वक्षस्फोटादिना नून पितगै ह मग्निष्यन् ॥ ६० ॥

तिष्ठाम्यज्ञानवृत्त्याहं प्रमोघायानयोस्तत ।
 तस्याविति स भगवान् कूर्मापुत्रो हि मन्दिरे ॥ ६१ ॥
 इतो विदेहमुच्यस्ति पुरी सुरपुरीसमा ।
 सन्मङ्गलावती नाम पिजये रत्नसंचया ॥ ६२ ॥
 तत्रादित्य इवोजस्वी देवादित्याभिधोभयत् ।
 चक्री साधितसंपूर्णाविजयाखिलभूपति ॥ ६३ ॥
 जगदुत्तमनामार्हन् जगत्यां विहरन्निव ।
 पुरीपरिसरान्यां तस्यां च समवासरत् ॥ ६४ ॥
 समागादन्दिस्तु तीर्थकर तत्र च चक्रमृत् ।
 कृताञ्जलिर्यथास्थान निपसाद यथाविधि ॥ ६५ ॥
 कमलाभमरद्रोणद्रुमदेवीसुरा इत ।
 वैताग्रे भारते जाताश्च्युवा खेटनृपागजा ॥ ६६ ॥
 चत्वारोपि व्रत लाञ्छा चारणश्रमणान्तिके ।
 तदा वदितुमीयुस्ते जगदुत्तमतीर्थपम ॥ ६७ ॥
 प्रगम्यैशूपविष्टेषु चक्री पप्रच्छ तीर्थपम् ।
 घर्माशा इव केवेषु कुतोमी चारणर्षय ॥ ६८ ॥
 वैताग्याद् भारतदिते स्वाम्युक्ते प्राह चक्रमृत् ।
 अस्त्यर्हन्केवली चक्री वा विभो भरतेषुना ॥ ६९ ॥
 निमुराह जिनश्चक्री ज्ञानां चिह्नं न कोऽयहो ।
 कूर्मापुत्र पर राजगृहेस्ति स तु सर्ववित् ॥ ७० ॥
 व्रती स किं न चक्रमुक्तेर्हन्नाहाधविवाजित ।
 स्वपित्रो प्रतिबोधाय गृहे तिष्ठत्यसौ चिरम् ॥ ७१ ॥
 चारणा प्राहुराकर्ण्यैरहन्नुपस्यते न वा ।
 केवलं नो जिन प्राह नूनमुपन्यसे शुभा ॥ ७२ ॥

प्राहुस्ते नु रुदा स्वामिन् स्वामी प्रोवाच हे शुभा ।

नन्मदिरकथा कूर्मापुत्रादिच्छत भो यदा ॥ ७३ ॥

विस्मितास्ते ततो नत्वा जिन चारणसाधव ।

कूर्मापुत्रातिके गवा यावन्मौनेन सस्थिता ॥ ७४ ॥

प्रोक्तास्ते तावता तेन भद्रास्तीर्थकरेण व ।

मदिर तदनाख्यात तमहाशुक्रग न्हिल ॥ ७५ ॥

निशम्यैवमिमे जातजातिस्पृत्या शुभाशया ।

केवलज्ञानिनो जाता क्षपकश्रेणिसश्रयात् ॥ ७६ ॥

जिन गवाथ ते तस्थु पुन केवालिपर्पदि ।

हरिराह ततोर्हन्त नानमन् किमिमेधुना ॥ ७७ ॥

स्वाम्याहैषा समुत्पन्न कूर्मापुत्राद्भि केवल ।

जगादेन्द्र वदा कूर्मापुत्रो भावी महाव्रती ॥ ७८ ॥

सममेद्वि दिनादस्मात्तृतीयप्रहरे हरे ।

गृहीष्यति मुनेर्वप कूर्मापुत्रो हि केवली ॥ ७९ ॥

पितरौ स्वो नमात् कूर्मापुत्रस्तु भगवानित ।

सञ्चोष्य प्रापयदीक्षा दाना इति महत्तरा ॥ ८० ॥

कूर्मापुत्र केवली भव्यलोकासञ्चोष्य स्वैर्वाग्विलासैरनेकान् ।

शैलेभ्यः स्वभूरिकूर्माप्रशेष क्षिप्वा क्षिप्र प्राप मोक्ष चिदामा ॥ ८१ ॥

कूर्मापुत्रचरित्र पवित्रमाकर्ण्य भो जना भविन ।

शिवमुखदायिनि घर्मे यन कुरुतामित सतत ॥ ८२ ॥

॥ इति कूर्मापुत्रपिकथानक समाप्तम् ॥

Notes.

St. 1. The stanza is as usual a benedictory stanza serving the purpose of benediction as well as that of the introduction of the topic. The word असुर refers to Bhavanapatis and others. The reading कुम्भायुत्तस्त चरिय is metrically correct, only there is the omission of the nasal after य which might be looked upon as archaic. बुच्छामि corresponds to Sk वक्ष्यामि Hemachandra in his grammar (8. 3. 171) has mentioned बोच्छ as a special irregular form for वक्ष्यामि. It appears, however, that बोच्छामि also was used for वोच्छ and बुच्छामि is only another form for बोच्छामि

St. 2 गुणशिलप (Sk गुणशिल्पके) in the garden named गुणशिल्पक, or it may be the name of a temple. गुणनिलप (Sk गुणनिलये) in the house or temple (निलय) of the Yaksha named गुणशिल shortened as गुण. The word may also mean "abode of merits" समोसढो (Sk समयसूत) arrived, came.

St. 3 समोसरण or समयसरण Assembly of gods men and animals where the Tirthankara gives religious sermons. The extent of the ground for the assemblages is given as one Yojana. There are three enclosures one within the other. The innermost one, made up of gems, has the pulpit for the Tirthankara and it is

prepared by Vimanavāsi gods, the middle one, made up of gold, is prepared by Jyotishka gods, while the external one made up of silver, is prepared by Bhavanapati gods. The assemblage consists of twelve Parshads or groups. 4 of four kinds of gods, 4 of four kinds of goddesses, 1 of Sadhus, 1 of Sadhvis, 1 of Shravaks, and 1 of Shravikas. There are many other minute details given in various books such as Rājapras'niya-sutra and the like.

St 4 निविट्टो (Sk. निविट्ट) Took his seat on the throne समुद्रगंभीर As profound as the sea. दानादौ (Sk. दानादिचतुष्कार) The four constituents of धर्म are दान, तपः, शील and भाषण (as described in the next stanza). The धर्म is expounded in four directions east, south, west and north respectively with his four forms in the four respective directions by the Lord who is possessed of the four मूलातिशय or principal excellences ज्ञानातिशय (knowledge par excellence), अपाया पगमातिशय (complete freedom from obstacles like faults & diseases), पूजातिशय (highest worship) and वचनातिशय (the most efficient speech which is intelligible to all beings).

St 5 दान (Sk. दान) Charity. It is described to be of 5 kinds—अमयदान (vouchsafing safety to all living beings), सुपात्रदान (charity to deserving

people like monks and nuns), अनुकम्पादान (morsels money etc. given out of compassion for their distress to beggars, defective persons, dogs, etc.), उचितदान [gifts to brothers, sisters, and those who sing the praises of Deva, Guru, Dharma &c.] and कीर्तिदान (gifts for being famous given to bards, singers etc.). तप (Sk. तपस्) is described to be of 12 kinds characterized by fasts and the like. शील (Sk. शील) is the contented attitude of the mind by the restriction of the various bodily enjoyments and desires. cf. शील चित्तमाहाणलक्षण भण्णप पयं. भावण (Sk. भावन or भावना) denotes literally here the mental condition. There are innumerable mental conditions different in different moments giving rise to different kinds of कर्म which tie down the soul. cf. जं ज समय जीघो आक्खस्सइ जेण जेण भावेण । सो तंमि तमि यमये सुहासुहं वंघप कम्म ॥ It appears that the four constituents of धर्म viz, दान, तपः शील and भावन when practised according to scriptural directions make a man pre-eminently religious in body, mind and speech. The mind, of course, being the most important factor, capable of governing speech and the body, भाव the mental condition, given rise to by the intellect which has correctly grasped the religious tenets, is looked upon as the most powerful. cf. मन एव मनुष्याणां कारणं

यन्धमोक्षयो ॥ मुणेयच्चो (Sk ज्ञातव्य) जाण् and मुण् are given as Prakrit roots in the sense of Sk. ज्ञा to know

St 6 भवुदहितरणी (Sk भवोदधितरणि) Boat to cross the ocean of worldly existence सग्गापयगं (Sk स्वर्गापयगपुरस्सरणि) Road to the city of Heaven or Liberation भविआणं (Sk भव्यानां) भव्यजीव as opposed to नभव्यजीव is an individual who, being fully religious and meritorious is possessed of भव्यता fitness to go to the place of Liberation, and hence is capable of obtaining his desire on a mere contemplation of it, just as one obtains his contemplated desire by grasping the Chintā muni gem in his hand

St 7 भावेण (Sk भावेन) The word भाव here refers to क्षायिकभाव the mental condition which is characterized by a complete destruction (अय) of all कर्म Because भाव is the most important of all, therefore, सम्यग्दर्शन (right doctrine) which is only an excellent भाव is more important than सम्यक्चारित्र्य cf दसणमद्वो नद्वो दसणमद्वस्स नत्थि निपाण ॥ It was on account of the presence of this excellent mental condition that the hero of the story, the son of Kurma got Liberation although he did not follow the order of monks

तेण वाग्गेण—In this prose passage which is almost a quotation from Sutra Literature

describing the usual way in which the leading Ganadhara Gautama is represented to be questioning Mahavîra Swâmi, the writer follows the Sutra style and the language is Ardha-Magadhi and not the Maharashtri in which all the verses of the present narrative are written.

तेन कालेन—It is usual in the Sutra Literature to read a nasal after the affix ण of the Instrumental sing and the Genetive plural as also after the affix सु of the Locative plural and हि of the Instr plural काल refers to the era, viz the fourth part of the present अवसर्पिणी which is known as दुषमासुषमा समय is a smaller period of काल समण (Sk श्रमण) monk or ascetic, from the root श्रम् to toil or to perform penance It is also explained as स + मन (possessed of a healthy mind) or सम + मन (possessed of an equanimous mind) भगव (Sk भगवान्) possessed of भग which word has got many senses—knowledge, great penance, fame (esp due to the capacity of removing natural antipathy), apathy to worldliness liberation, appearance, extraordinary enthusiasm, strong desire to be free glory, religion and prosperity महावीर Proper noun signifying the difficult conquest of the invincible inner enemies जेष्ठ (Sk ज्येष्ठ) Seniormost

सप्तुस्त्रेह (Sk सप्तोत्सेह) lit Seven in height

1 e who was seven hands tall समचउरसु० (Sk

समचतुरस्रसंस्थानसंस्थित) Possessed of a bodily frame which was quite proportionate being characterized by four ends of the body which were quite equidistant While he had the sitting posture पर्यङ्गासन or पद्मासन, he had the following distances quite equal—1 the distance between the two knees, 2 the distance between the seat and the top of the forehead, 3 the distance between the right shoulder and the left knee, and 4 the distance between the left shoulder and the right knee This is the way in which usually the समचतुरस्रसंस्थान is described Literally, however, चतुरस्र means a four-sided figure or, a quadrilateral and समचतुरस्र means a figure with four equal sides i. e. a square संस्थान means bodily posture The meaning hence may be—who, while sitting in the पद्मासन posture had the square formed by the four sides, (1) the distance between the two knees, (2) the distance between the right knee and the right shoulder, (3) the distance between the two shoulders and (4) the distance between the left shoulder and the left knee

यज्जरिसह० (Sk यज्ञक्रयमनाराचसहनन) The words यज्ञ, क्रयम and नाराच have special senses in the Āgama literature viz. nail, plank and fastening down, respectively, cf. रिसहो इ होह पट्टो

वज्र पुण खीलिय वियाणाहि । उभयमकडवघो नाराय त वियाणाहि The build of the body is described to be of six kinds - वज्रक्रपमनाराचसहनन, क्रपम नाराचसहनन, नाराचसहनन, अर्धनाराचसहनन कोलिका-सहनन and सेवार्तसहनन. सहनन means arrangement of bones In the strongest build called वज्रक्रपम नाराचसहनन, the सहनन or the arrangement of the bones is fixed as it were by वज्र (nails, as well as by क्रपम (band) as well as by नाराच or मर्दट्यन्ध (light fastening of bones) on both the sides In short, वज्रक्रपमनाराचसहनन is a build of the body, where pairs of bones have a band of a third bone round them and are held fast by a nail of bones on each side For details see धर्मग्रन्थ I 38-39

कणयपुलय० (Sk वनकपुलकनिकपपद्मगौरे) has been explained in more than one way in the old Gujarāti commentary (1) As fair (गौर) as the line on a touch-stone (निकष) of a piece (पुलक) of gold (वनक) or as fair as a lotus (पद्म); 2 As fair (गौर) as the vividness (पद्म) of the line on a touch stone (निकष) of the excellent colour (पुलक) of gold and other metals (वनक); (3) as fair (गौर) as saffron (पद्म) or colour (निकष) of particles (पुलक) of gold (वनक) दित्ते (Sk दीप्त) furious, so as to burn the wood of action तत्तये (Sk तप्ततप) who has per-

formed austerities burning the 8 kinds of karman
घोरगुणे (Sk घोरगुण) The मूलगुण and उत्तरगुण are
referred to as घोरगुण उच्छृङ्खलसरीरे (Sk उत्क्षिप्त
शरीर) who has given up every care for the body.
The word उच्छृङ्खल has been explained as उत्क्षिप्त
by हेमचन्द्र while the commentators render it as
उज्झित सखितः (Sk सक्षिप्तविपुलतेजोलेख्य) who had
in his body a mighty lustre lying dormant (सखित)
(as a result of his austere penance) The
word लेख्य is generally used in the technical
sense of the good or bad soul-development
possessed of various colours ranging from white
to black in accordance with the nature of the
development Here it is used in the simple sense
of the burning power, latent in the body rising
as a result of mighty penance चउदसपुर्वी (Sk.
चतुर्दशपूर्वी) who was possessor of the knowledge
of the 14 Purvas The twelfth Anga of the Jain
Canon believed as lost long ago was called दृष्टिवाद
It consisted of five parts viz (1) परित्रम (2) सूत्र
(3) पूर्वानुयोग (4) पूर्वगत (5) and ब्रह्मविश्वर Out of
these पूर्वगत, which constituted a large portion
of the दृष्टिवाद consisted of the 14 Purvas which gave
the abstract of the eleven Angas in an easy
language as well as the tenets of all the important
rival schools. The epithet चउदसपुर्वी is found used
in connection with great scholars and मद्रयाहु is

believed to be the last of those who knew the Pûrvas चट्णानोरगम्-(Sk चतुर्ज्ञानोपगतः) who was possessed of the four kinds of knowledges-मति direct knowledge through senses or mind, श्रुत knowledge resulting from reading or hearing the Scriptures, अवधि knowledge of tangible things in a limited sphere without the aid of the senses or mind, मनःपर्याय knowledge of the thoughts and ideas in the minds of other sentient beings in a limited sphere without the aid of the senses or mind. He was not possessed of only the fifth or last kind of knowledge viz वेद्यलक्षण-the simultaneous knowledge of all past, present and future objects, which has got no limitations-सर्ववक्त्रम् (Sk सर्वाक्षरसन्निपाती) who had the knowledge of all combinations of letters i. e. of all words. The word can also be taken as श्रव्याक्षरम् whose sound of letters, i. e. voice, was pleasant to the ears.

पचट्टि० It is mentioned in the Kalpa-Sutra that 500 monks took the Diksha of ascetic life from महावीरस्वामी at the time when Gautama took it छट्टछट्टेण (Sk षष्टषष्टेन) by repeated fasts of two days each उट्टजाण (in the foot-note) Sk ऊर्ध्वेजानु sitting in the उकुडुग posture where both the knees are turned upwards and the head downwards, so as to be able to see in a limited

sphere only आण० (in the foot-note) Sk ध्यानकोष्ठोपगत -possessed of a stock-house for his धर्म and शुद्ध meditations (ध्यान) which were stored up by him as people would store corn in granaries (कोष्ठ)

जाय० (in the foot-note) Tho words जात, सजात, उत्पन्न and समुत्पन्न are almost synonymous with a slight difference in degree they may refer respectively to the four stages of मतिज्ञान viz अघग्रह indeterminate knowledge, ईहा guess, अघाय determinate knowledge, and धारणा retentive knowledge श्रद्धा, सशय, and कुतूहल are the three mental attitudes when one is anxious to know something and inclined to making inquiries उद्गाप उद्देह-Sk उत्थया उत्तिष्ठति) lit stands by getting up It is the usual expression in the Sutras referring to standing posture

आयाद्विण० (Sk. आदक्षिणप्रदक्षिणा) प्रदक्षिणा means going round an idol etc keeping the object to our right आदक्षिण means beginning the प्रदक्षिणा at the right hand of the object पञ्जलिउद्दे (in the foot-note) Sk प्राञ्जलिपुम् (प्रधान प्रति वृष्ट अञ्जलिपुम् येन) with his hands folded on the head घामरेह-(Sk व्याखरोति) Expounds or explains

St 8 The reading समगमचित्त of the Mss may mean with mind characterized by समता or

equipoise निशामेह-(Sk निशामयत-शृणुत) The plural is to show honour

St 9 मज्झयारमि-मज्झार appears to be a देशी word for मध्य centre, middle.

St 11. The story of उमा and शक्र and that of रमा and वासुदेव are quoted here as characteristic instances to illustrate the excessive mutual love and regard of the king and the queen. The Jain version of the stories as given by the Gujarati commentary is not much different from that of the Hindu Purāṇas, it appears in fact to be taken from the Purāṇas and slightly adapted—On the bank of the Gangā, there lived the king named दक्षप्रजापति who had one hundred daughters out of whom he gave twenty seven to the moon and all the rest except one, उमा, to other fit persons. No suitable husband being found for उमा easily, she was given to ईश्वर or शक्र who had a peculiar bodily form besmeared with ashes and holding skulls, potsherd etc. Dakṣa once performed a sacrifice where he called all his sons-in-law, except नारद and शक्र whom he looked upon as very ugly. At the pressure of उमा, शक्र, however, went to the place of दक्ष but he and उमा were not received well. They became angry and उमा flung herself into the sacrificial fire, at which शक्र flung the Fire m

and dispersed the people. Full of ardent love for उमा, शंकर could not live without her. With nectar he revived उमा and gave half of his body to her. Since then शंकर came to be called अर्धनारी नटेश्वर. The story of रमा and वासुदेव can thus be sketched—There was once a king named वासुदेव in the city of Purimatala. He once saw the beautiful daughter named Lakshmi of Seth Kamal and fell at once in love with her. He married her and became so much enamoured of her that he became careless about his kingdom, and the expostulations of his prime minister even were of no avail. After some time Lakshmi died. At the news the king became unconscious. People asked the king to cremate her. The king said that she was not dead but only quiet and motionless in anger. All the devices of the minister, such as messengers or letters being reported to the king as sent from heaven by the queen, failed to bring the king round to his routine life. The minister at last dressed a courtesan in the gorgeous dress which the king had handed over to a merchant for being taken to Heaven for Lakshmi, and said that Lakshmi had come down to the earth and stood waiting in the garden. The king became full of joy and went to the garden, but found the queen's complexion fair instead of

dark. On the minister explaining the change as due to Indra's favour the king brought the woman as queen to the city and lived in her company for many years. As a result of his delusion, after death, he was born in Hell suffering from various tortures and miseries.

St 12 The reading गुणमणिभंडारो means storehouse of the gems in the form of his superb qualities.

St 13 उच्छालितो (Sk उत् + शालयन्) raising up and hurling away.

St 15 जक्खिणी (Sk यक्षिणी) female यक्ष. The form जक्खणी found in some Mss is rarely used. Probably it is based upon the word यक्षणी used by शुभवर्धनसूरि. See परिशिष्ट (St 4, 7 24, 29 etc). The Yakshas form a section of the Vyantara gods. The reading बहुमालम्बकश्च means living in a mansion underneath many S'āla and Banian trees.

St 17. परिभुग्मा (Sk पग्मिभोग्या) Wife. Lit a person to be enjoyed.

St. 18 कर्हि गइ (Sk कथा गत्या) In what condition of life.

St. 19 The reading मुहर meaning मुग्ध garrulous is evidently not a good one.

St. 21 तद्विच्छ is a Deshi word in the sense of 'engaged in'. It may be probably akin to the

Sanskrit word तदिच्छ स्वरमणेण-स्वरमण lit. means play or sport of wretched persons

St 22 विचित्रचित्तिमि (Sk विचित्रचित्रे.) Both the words विचित्र and चित्र are synonymous, meaning wonderful The expression means 'anxious to see strange and wonderful things.' चचल agitated by, ruffled by

St 25 घोरणि (Sk घोरणी) Line, row विच्युरिञ्ज (Sk विच्युरित्) pervaded by

St 26 पुत्तलिया (Sk. पुत्रिका) A statue, a doll. The reading पुत्तलियावेलिमोभियपत्तेय may mean with every pillar decorated by the sportive appearance of dolls placed on each pillar made up of gems सदोह collection group

St 27 चुन्न is a Deshi word meaning wonder The reading इअ चित्तओ लग्गो may mean इति चित्ताया लग्न Began to think

St 30 सुवयत्यो (in the variant) Sk सुवृत्तार्थ Standing for सुवृत्तस्य अर्थ The fruit or result of my good actions is well obtained to-day i.e I have achieved the fruit of my good actions to day The word अन्नुमप stands for अन्नुमते simple minded ear

St 31 ऊहापोहयन्ता (Sk ऊहापोहयशात्) On account of surmises and countersurmises 'Can it be so' is the nature of guess, or doubt or surmise (ऊहा) which generally occurs at the sight of an

object suddenly seen and appearing similar to one previously seen. Immediately a counterthought arises—it cannot be so, how can it be so? which can be called अपोह ऊह technically means doubt and अपोह determination. The word यअस्स is to be construed with जाईसरण in the next line. Remembrance requires some incentive just as a similar object or the like. Here the consideration of whether she was seen before or not, revived his memory and there arose in him the remembrance of his actions in his previous existence जाईमरण (Sk जातिस्मरण) पूर्वजन्मस्मरणम्.

St 34 जाईसरणेण० This stanza is not found in the manuscripts अ and ग. For the story also, the stanza is not very necessary. There is no propriety in the Prince's communicating the incidents of his previous existence to the woman who already had known them by Avadhijnana.

St 35 नियसत्तीप—The gods have got the power of removing from bodies bad material particles and replacing them with good or auspicious ones. The Yakshinî does this with a view to make the prince a suitable consort.

चउहिं टणेहिं० This is not an actual quotation from the Sthanangasûtra but a summary of a long passage therein describing the cohabitation of gods with living beings. There

are given here four ways of the co habitation of gods—(1) a god with a goddess (2) a god with an Āudarika female (human being or lower animal) when there arises in the god that kind of desire (3) a male (human being or lower animal) with a goddess when there arises in her that kind of desire and (4) a male (lower being or animal) with an Āudarika female The co-habitation of the Yakshini and the prince falls into the third variety. When a deity knows of the feeling of love in a man for her she bears the उत्तरर्बक्त्रिकशरीर (a body different from her natural one), removes the gross matter from the body of the man and replaces it with fine matter which causes him no trouble, making him thus fit for enjoyment See Stanza 35 where अशुभ means gross and शुभ means fine भर्ता (Sk भार्या) wife विलसति enjoy themselves

St 37 सोदन्ति (Sk शोधयन्ति) make a search सुदिमत्त (Sk शुद्धिमात्र) mere information

St 38 The first line gives a general observation in the interrogative tone—is it possible for human beings to get back what has been taken away by gods ? The second line furnishes the reason for it viz the presence of difference between their respective powers and capacities.

St. 40 पयंपद् (Sk. प्रजल्पति.) पयंप् is a special Prakrit root for प्रजल्प् to talk. सुणेह सवणेहि सावहाण०—Attempts at tautaphony such as यमक (alliteration) and अनुप्रास (recurrence of the same sound) appear to be a peculiarity of the writer's style. चंतरी (Sk. व्यतरो) a female belonging to the व्यन्तर variety of gods also designated as चाणमंत, चाणमंतर or चाणवंतर

St. 41 अच्छरिअविम्हिया (Sk आश्चर्यविस्मितौ) Struck with wonder. The phrase involves tautology. For the word अच्छरिअ see Hem. grammar (VIII. 2-67). The Stanzas चत्तारि पंच० and पंचसु जिण० appear to form no part of the genuine text as they are a mere quotation from आगम (cf. रायपसेणीयसुत्त. Sūtra 66) to adduce the reasons for gods avoiding paying a visit to the mortal world. Gods pay a visit to the mortal world only under exceptional circumstances such as the five auspicious events of Tirthankaras' lives (fall to mortal world, birth, initiation, Omniscience and Liberation), the power of penance of great ascetics and the ardent love for a human being in past existences.

St. 44. तीसे जम्म० (Sk. तस्याः जन्मान्तरस्नेहादि.) Then the Kevalajñāni related to them the account of her love for their son on hearing

which, they exclaimed—very powerful is the result of deeds *विति* is equal to Sk. *वृषन्ति*

St 46 *सविग्ग* (Sk. *सविग्ग* = *उद्विग्ग*) *उद्वेगमापन्ना* Became disgusted with worldly life *लघुपुत्र* (Sk. *लघुपुत्र*) younger son. For the sake of metre the case termination is omitted *चरण* = *चारित्र्य* = *सयम* Ascetic life

St 47 *दुष्करतय* The stanza refers to the most important necessities of the ascetic life such as practising very difficult penance, taking food absolutely free from the 42 faults of food freedom of mind from attachment and love and observance of the three *Guptis* or protections *निस्सरगचिन्ता* is rendered in old Gujarati gloss as "with mind free from love and hatred" It is doubtful if *रग* could mean hatred

St 49 *थोव* is a Prakrit word for Sk. *स्ताव* little, short cf *हेमचन्द्र व्याकरण* (VIII 2-125) The words *थेव*, *थोम*, *थोक्क* and *थावाग* also are used in the same sense

St. 50 *तीरिच्चय* (Sk. *तीरयिष्यते*) causal passive future 3rd person sing of *तीर* to be able The root *तार* 10 U is also a Sanskrit root in the same sense

St 51 *गणधरा* Th *गणधरा* or holders of ascetic groups were the first disciples of the

Tirthankaras चक्रहर, or चक्रवर्ति were the sovereign kings who ruled over the six continents वलदेव Elder brothers of the वासुदेव वासुदेव are rulers of 3 continents who are also called अर्धचक्रवर्ति आउस्स सघाण (Sk आयुष सघान) joining the links of snapped up life Life is supposed to be a continuous stream of existences cut into different pieces in the form of different individual existences No gods or human beings—however powerful they be in other respects—are ever able to extend the piece of life (i e span of life) or to connect two pieces of life into one continuous existence

St 52 The Stanza जवुद्दीय is not found in the Calcutta edition and is likely to be spurious being only explanatory of the idea of the previous stanza The stanza is however read as original in the manuscripts consulted and therefore given here as Stanza 52 in the text

St 54 पण्डु (Sk प्रणष्टसर्वस्वसार्था इव) सर्वस्वसार्थे collection of all possessions i e all-in-all of existence The reading पण्डुसर्वस्वस्तसनुज्ज is likely to mean प्रणष्टसर्वस्वसज्ञेय losing, as it were, all consciousness

St 56 दूहविआ stands for Sk. दु स्थापिता cf हेमचन्द्र व्याकरण (VIII 272)

St 57 णिव्यन्धे = निर्वन्धात् The locative stands for the ablative, or the original reading is likely to be णिव्यन्धा. Manuscript अ reads णिव्यधि पुणो पुट्टा where णिव्यधि may be standing for णिव्यधियङ्गुण्डा gerund of वंच् with निर्. साहय = कथयति साह is a Prakrit root in the sense of telling.

St 59 सेहिय = (Sk. शल्यित=शल्ययुक्त) troubled with darts. चक is a Prakrit word for Sk. वक्ष्य cf हेम. (VIII 1-26)

St 60 जलविदुचंचले जीविअम्मि—The thought is very frequently expressed in Sanskrit and Prakrit Literature and the expression is very common. The चूलिका of दशवैकालिकसूत्र has given this thought as one of the beneficial Bhāvanās.

St 61 मे मुचसु is equal to मां मुंच. The reading मं मुंचसु is no doubt better, but, several Mss read मे मुचसु.

St 63 अहिरोइउं stands for Sk. अभिरोदितुं. The Gujarati gloss appears to have taken रोइउ as equivalent to रोचितुं and translated accordingly. His parents, although following ascetic life and consequently indifferent to worldly objects, began to like or love him through strong emotion or filial feeling.

St. 65 ययग्गद (Sk. प्रनग्रहः) Acceptance of ascetic life. यज्जरिअ (Sk. वचितं) see हेम. (VIII. 4.2)

St 67 The word सुरभि occurs thrice in three different senses 1 cow, 2 fragrant, 3 spring season. The second सुरभि stands as adjective to the third. The description of the liking of the Cuckoo for spring is conventional with poets.

St 69 अंसु (Sk अथु) see हेम. (VIII 1-26) चित्द्रुह (Sk विरुक्षयति धिमाष्टि). द्रुह is a Prakrit root derived probably from the Sk root रुक्ष in the sense of wiping off.

St 71 The word समय stands for समये. सारिणी means a small river or canal उद्योगकारणं appears to have been rendered as ' for the sake of obliging the people ' in the Gujarati gloss.

St. 74 In this stanza there are mentioned some 10 gems out of the 16 that are usually mentioned in the Sūtras—See शाताधर्मकथा I 1. राजप्रसीय (Sūtra 8), सौगन्धिक corresponds to rubies and मरकत to emerald, गोमेद is described as a gem found in the Himalayas possessed of four colours, white, pale-yellow, red and dark-blue, इन्द्रनील means sapphire, जलकांत may be चन्द्रकांत.

St 78 वच्चसु (Sk व्रज) The root वच्च is used in Prakrit in the sense of going चड is a Prakrit root in the sense of climbing आसपूरी (Sk आशापूरी) is the name of the Goddess दाही used for दाहिइ Sk. दास्यति)

St. 75 खण्णेहि (Sk. क्षमणैः) The word क्षमण lit. means destruction; here it means the cutting of the meals i. e. a fast.

St. 84 The reading पोअपवेस is not a good one पोअपदेस means पोतपदेश the inside of the boat

St. 87 अभाग्गेण (Sk. अभाग्येन) By his misfortune, उराल (Sk. उदार) Excellent.

St. 88 सोदंतण (Sk. शोधयता) Searching.

St. 89 हारद (Sk. हारयति) loses.

St. 90 सलहिज्जण (Sk. श्लाघ्यते) is praised The Prakrit root सलद् is used in the sense of praising.

St. 91 सम्मत्तं (Sk. सम्यक्त्व or सम्यग्दर्शन) means faith in the tenets expounded by the Prophet such as 5 Astikāyas or 6 Dravyas or 9 Padārthas. In philosophical language, सम्यक्त्व is a development of the soul which is introspective, which creates a liking for the knowledge of the truth and which is characterized by tranquility disgust for worldliness, indifference, compassion and faith चारित्त or चरित्त (Sk. चरित्र) means vow of ascetic life consisting of the observance of the five Mahāvratas and the like

St. 92 चउदमपुय्यां (Sk. चतुर्दशपुरी) The fourteen Pūrva books उग्याद, आमायजीव, यीयंप्रवाद and others. The reading चउदमपुय्यां is not a good one standing

for (Sk. चउर्दशपूर्व) अहिज्ज (Sk अधीते) अहिज्ज is the Prākṛit root in the sense of studying

St. 93. महसुक or महासुक is the name of the seventh heaven of which मंदिरविमान appears to be a part which formed the place of residence for these three sages

St 95 अन्त० (Sk अन्तशुभाध्यवसायो) अध्यवसाय may mean mental thought or soul development Both of them had a very beneficial soul development at the time of their death as a result of which they became gods in that very Mandira Vimāna or residence where the other three referred to above, were born

St 96 वरनय० (Sk वरनयरगन्मन्दिर) which formed a glorious mansion of excellent administration. वरनयस्य रगन्मन्दिररूप रग is a Prakṛit root in the sense of colouring (transitive) or shining with colour (intransitive)

St 97 सिद्धव्य (Sk सिंह इव) Both the words सिंह and सिद्ध are used in Prakṛit (see हेम. VIII 1.264) भज्जइ (Sk भज्यते) By the use of the impersonal voice (कर्मकर्तरिप्रयोग) the facility with which the enemies are routed is conveyed cf पाणिनि's rule कर्मवत्कर्मणा तुल्यत्रिय (III 1 87)

St. 100 पिच्छइ = प्रेक्षते (Sk) The root पिच्छ is used in Prakṛit for ईक्ष with प्र (Sk) For सुमिण

(Sk स्वप्न) and अच्छरिअ (Sk आश्चर्य) see हेम VIII 1. 46 and VIII 267 respectively

St 101 The word चग्गु here means talk, standing for the Sk word वाचा.

St 102 एअसय (in the variant) stands for Sk ईदृशक. The reading को फलविसेसो of the Calcutta edition may be better as it is consistent with the Mahârâshtrî language that is used throughout the book के फलविसेसे is the Ardha-Magadhî form which is accepted in the text as it is supported by all the Mss Probably it was a current phrase then quoted from the Sutras

St 104 The reading जगनित्त means जगन्नेत्र (Sk.) the eye for the whole world The reading जगनन्न stands for जगन्मान्यं (Sk)

St 109 छद्दसणनाइणो (Sk. षड्दर्शनज्ञानिन) Well-versed in the six Sanskrit Darsanas or Shâstras—Sânkhya, Yoga, Nyâya, Vaisheshika, Purva Mimânsa and Uttaramimânsa

St 112 खेय (Sk खेद) mental dejection. The Sanskrit Stanzas ददातु० and न मा० following stanza 112 appear to be Sanskrit quotations for explaining the idea in stanza 112

St. 115 जिणसमय० (Sk. जिनसमयतत्त्वमार्तं) forming the essence of the tenets in the preachings of Jina पस्सेति (Sk. प्रकुर्याति) Expound.

St. 116 छज्जीवनिकायाणं Sk. पङ्जीवनिकायानां)
 There are mentioned in Jain Philosophy six groups of जीवः or living beings viz. पृथ्वीकाय (earth group), अप्काय (water group), तेजःकाय (fire group), वायुकाय (wind group), वनस्पति-काय (herb group) and ब्रसकाय (other living beings possessed of two or more senses). If Jain Religion is to be put in very very briefly in one word, it is दया or non-killing or non-injury of any living being; consequently the first and the foremost place is given therein to the vow of non-injury among the Five Great Vows. महव्यवसु (Sk. महाव्रतेषु). Complete abstinence from injury, the same from lies, the same from theft, the same from sexual intercourse and the same from any sense of possession or property, are mentioned as the Five Great Vows. They are respectively termed सच्चराणाश्वायवेरमण, सच्चमुसावायवेरमण, सच्चवादिष्णादाण वेरमण, सच्चमेहुणवेरमण and सच्चपरिगहाराभोयणवेरमण.

St. 117 This and the following stanzas are actual quotations from the दशवैकालिकसूत्र and the उपदेशपद respectively. In the दश० (VI-7) there are mentioned 18 places (स्थानानि) where mistakes are likely to be committed by the monks, a single one of which mistakes leads to his fall from Asceticism. The 18 स्थानः are 6 vows (the 5 Mahâvratas and abstinence from eating at

night) non-injury to 6 groups of lives, (7 to 12) avoidance of impermissible things (13) of householder's pot (14) of couch and other seats (15), of residence in a place entered for begging purposes (16), of bath (17) and lastly avoidance of decoration (18). The stanza तत्थिमं occurs next (दश VI,8) The word निपुणा qualifying अहिंसा implies the thoroughness of non-injury by avoiding unclean pots and the like.

St. 118 दिक्खिओ (Sk. दीक्षितः) One who has taken the दीक्षा or initiation to the life of a monk. The root चुक् like मुह् is entirely a Prakrit root used in the sense of falling (Sk. ध्रश्) The reading गिहिंदाणधम्माओ (Sk. गृहेन्द्राणां धर्मात्) goes a little bit against metre and has the word इन्द्र redundant. There might have been the reading गिहिण पि धम्माओ in the original

St 119 The idea of peacocks being greatly delighted at the rumbling of clouds is not only conventional with poets, but it is actually testified to by experience

St. 120 सुदल्लो (Sk. शुभलग्ने.) लग्न is a period of two hours taken by each of the twelve राशिस or Zodiacal signs to rise above the horizon. Some signs especially those in which inauspicious planets (पापग्रहः) for the time being are seen, are said to be inauspicious as contrasted with

others which are occupied by other planets. That particular sign which is at the eastern horizon at a particular hour, is said to be the Zodiacal sign or लग्न of that particular hour

St 121-122 These two stanzas are written in Apabhramsa dialect which sometimes is used for special descriptions as a variety in the middle of many stories. It appears from the ease and grace with which verses in Apabhramsa are seen written especially in the mediaeval Maharashtra that Apabhramsa was then actually a spoken language. Frequently the case-affix is entirely omitted in Aphbhramsa—a characteristic which is inherited by the modern Indian languages. The two verses can be translated into Sanskrit as follows—तत्र वाद्यते तूर्य सुतडतडत्, गगनाङ्गणे गर्जति गडगडत् । वरभगल भुगल मेरीशब्दो नफेर्या श्रूयते नचनिनादः । चिरदाचलीं ध्रुते यदिदं, चिरमालचतुरनरगन्ददृन्दम् । वरकामिनी नृत्यति अतिमुरम्या, इत्युत्सवो भूत पुत्रजन्मनि ॥ The word सुतडतडत् is an onomatopoeic word meaning making a sharp tad tad sound. भुगल मेरी and नफेरी are different kinds of drums. चिरद 'eulogy' is a word used also in later Sanskrit literature. नचइ should rather be नट्टइ as it appears from the Gujarati Gloss where the idea of acting is expressed. The word नचइ would refer only to dancing.

St 124 सत्ययाइ (Sk सार्थकानि) Full of meaning or significance

St 125 वाद्यत्तरि कलाओ (Sk द्विसप्तति कला) Seventy two arts Corresponding to 64 arts mentioned in Classical Sanskrit literature, there are always mentioned seventy two arts in Jain Sūtras They include almost all the modern fine arts For a full list see Rājaprasaṇya (Sutra 83) अहिज्ज (Sk अधीते) अहिज्ज is the Prakrit root in the sense of studying सखियत्त (Sk साक्षित्व) is a better reading than सखियत्त as the idea of the teacher remaining only a witness while the Prince caught the fine arts is better than the teacher being spoken of as a friend

St 127 पुव्व० (Sk पूर्वभवान्तरृतचेटवन्धनोच्छालना दिक्कर्मवशात्—The word चेड is a Deshi word in the sense of boys उच्छालन means lifting up For the reference see stanza 13 above

St 130 हरिहर—The references here are to the trinity of gods हरि, हर and ब्रह्मदेव being subject to the feeling of love although they occupied a very high position among gods The Gujarati gloss here mentions the stories of श्रीकृष्ण वासुदेव महादेव ब्रह्मा and इन्द्र when they fell victims to strong passion and did undeserving deeds वासुदेव

once invited the sage दुर्वासस् for dinner (पारण) after the latter's fast for six months. The sage consented on condition that वासुदेव and his wife रुक्मिणी yoked themselves to the chariot in which he was to sit. While drawing the chariot रुक्मिणी became fatigued and thirsty, and made a sign to वासुदेव on seeing which वासुदेव pressed his thumb on the ground and brought water up. The sage got enraged at the way in which वासुदेव behaved and killed the life in the eyes of वासुदेव, the latter since then becoming known by the name पुरुषपुडरीक. The story of महादेव is given as follows—Pârvatî once had a desire to test Mahadeva's regard and love for her. While staying temporarily with her father, she once took the form of a huntress (Bhulla woman) and manifested herself before Mahadeva who was practising penance. Mahadeva fell in love with her.

to her for his indiscreteness in being passionate. The story of Brahmā is given as follows—Brahma deva was once performing very austere penance. Indra as usual wanted to test the penance and sent Indrānī with other damsels to entice Brahmadeva, who pleased him by their excellent dramatic performance. On his asking them to choose a boon, they requested him to pay regard to them and wine. Thinking that wine was mere water, he drank it and enjoyed himself in the company of the damsels losing the merit of the whole of his penance. They played dramatic performance in all the four directions which Brahmadeva witnessed by putting faces in all the four directions. Since then he became famous by the name चतुर्मुख. The story of Indra is the usual story of his misbehaviour with अदित्या, the wife of गौतम, as a result of which he had his body made full of one thousand holes which afterwards were converted into eyes by a special favour of गौतम. It appears that the Gujarati translator had a reading like इन्द्रियमदमुखा before him.

St 131 निवृत्तत्वं (Sk विनश्यत्) aversion. त्व is the Prakrit affix for the Sanskrit त्व in the sense of nature.

St. 132 गुणिज्जमाणं (Sk. गुण्यमानं) being recited or repeated.

St. 133 खवगस्सेणि- (Sk. क्षपकथेदि). खवग is a person who has got the capacity to destroy the Karmas totally (in his present existence or in two or three existences more) so as to be able to get Siddhi. खवगस्सेणि or क्षपकथेदि is the gradual progress of the destruction of Karma which the क्षपक makes. For a detailed description of this सेणि see stanzas 177 to 182 and notes. सुकज्झाण or शुक्लध्यान is a meditation of a healthy nature (called also शुभध्यान) by practising which a person is able to destroy his Karma.

Stanza 135 चरित्त (Sk. चारित्र) the life of monks.

St. 136 नियमार्थं (Sk. निजमातृतातोपरोधात्) out of the pressure of his parents. The point whether and how far one should mind the feelings of parents at the time of taking the vow of asceticism is one of a very hot discussion at present. It appears, however, to be the consensus of the ideas expressed in the sacred literature that दीक्षा should be taken by a person when he has got a very strong unsuppressable sense of aversion to worldly life by persuading his parents. See आचारंगसूत्र. (I. 6. 1 also XXIV 1007), पचसूत्र

(III.) सूत्ररूपांग (I 3 2, etc) त्रिषष्टिशलाका० (XI.143, 166 etc) If the desire is very keen and genuine, he should try to show his parents and others the way for their good, to convince them of the sincerity of his purpose and to get their permission, and it is also the duty of the truly religious parents to give their permission when convinced of his genuine desire. But if even after the persuasion the parents do not give their permission and continue to put hindrances in his way, then, as a last recourse, दीक्षा can be taken irrespective of the wishes of the parents. Kûrmâputra stayed in the house because he *knew for certain*, Kevali as he was, that his parents would certainly die if he took Diksha and go to a bad existence (गति), while, if he in the house they would be enlightened and go stayed to a good existence. Therefore, he stayed in the house for their enlightenment (प्रतियोग), and not out of मोह (infatuation) for them. Hence, it is that he is called मादृषिदभक्त, a true and devoted son, who cares for the spiritual enlightenment of his parents. But those who are not Kevalis cannot be sure of the enlightenment of their parents and hence it is not possible for them to follow the example of Kûrmâputra and stay in the house. If they do so without obtaining

Kevalajñāna, probably it is under the influence of मोह After obtaining Kevalajñāna they are at liberty to take whichever course they choose भावचारितो (Sk भावचारित्र.) as opposed to द्रव्यचारित्र He was a monk in spirit although not in garb

St 139 भावस्तु दुर्लभम् (Sk भावस्य दुर्लभम्) The word दुर्लभम् is not very happily used here It means 'power' 'effect' 'greatness' or 'excessive working' etc. If, however a literal sense is to be given, the word may be rendered as दुर्लभस्तुन. अभिलाष ardent desire for an inaccessible fruit which is his extremely pure mental condition (शुद्धभाव) got fructified

St 140-142 In these stanzas there are briefly mentioned the instances of Bharata Chakravartin, Ilâputra and Âshadhabhûti sage having obtained Kevala knowledge by virtue of pure mental thought although they were leading the life of householders The Sovereign King Bharata was once sitting in the mirror-apartment of his harem in the city Vinita, after his conquest of the six continents having his person fully decorated He was greatly pleased to see his charming appearance inside the mirrors which, however, suddenly got deformed by the sudden slip of the ring from his small finger By this incident the thought of the

transience of the world at once flashed in his mind, he became disgusted with worldly life and by virtue of extremely pure thought arising, he obtained Kevala knowledge. The Shāsana Devatā gave him the asectic garb and he went to the abode of the Siddhas after destroying the four Ghāti Karmas. The story of Ilâputra can be sketched as follows—

In the city of Vasantapura, there lived the Brâhmana named Agnisarman with his wife Somalâ who took to ascetic life on hearing the sermon of a Sadhu. They went to Heaven by virtue of death by fast. Thence Agnisarman dropped down and was born in a Bania family in the city Ilâvardhana. He was called Ilâputra. Somalâ also dropped down and was born as the daughter of an acrobat. Ilâputra saw Somalâ, his wife in his previous birth, dancing, and became enamoured of her. The father of the girl would not offer the girl to Ilâputra. He at last consented on condition that Ilâputra learnt the profession of acrobats. After Ilâputra did it, the father sent him with the girl to the King of Bennâtata to show their performance and bring money. Before the King and 500 princes, he began to dance on the bamboo, the girl sounding the drum at the foot of the bamboo. The King became enamoured of the girl and Ilâputra fell down and died. On

the king asking Ilâputra to repeat his performance again and again before payment was made, Ilâputra came to know of the dark thought of the King. At that very time he happened to see two monks at a distance engaged in perfect religious meditation while they received the alms of Modakas from a lady. The sight reminded him of his previous ascetic life and he became averse to worldly life, and as a result of his parental thought, he got Kevala knowledge. The deities gave him dress, and converted the bamboo into a lotus whereupon Ilâputra sat and preached. The king, the queen and the girl, all took to ascetic life and went to Siddhi. The story of Āshâdhabhûti can be thus given—Āshâdhabhûti was a prince, the son of King Sinharatha of Râjagriha. Once, sage Dharmaghosa came to preach outside the city on hearing whom Āshâdhabhûti became a monk. While he got Modakas at the house of a lady, he liked them very much and repeatedly went for begging to the same place in various different forms. The owner of the house wished the sage of uncommon power to be a member of his household and intended to entice the monk. She took the permission of the king and

her promising he would not touch flesh and wine although he became a house-holder. Once, while the husband and the wife were moving from place to place, the wife finding the husband gone out for earning money took flesh and wine to her heart's content. On returning, when he found his wife drunk, he became disgusted with worldly life and repented of his having given up his ascetic life for the girl who thus behaved. He listened to the request of his wife and relatives to get sufficient money for them before he left the house. He went to the King of the city and began to enact before him a drama of Bharata's life consisting of the conquest of the six continents, the building of the mirror-house etc. etc. Thereon while enacting the mirror-house incident, he got Kevala knowledge. He confessed his actions before his preceptor and having again taken to ascetic life he got Mukti.

St. 143-4 मेरुस्तम्भ The instance of the mustard and the mountain for showing great contrast is a common one with poets and philosophers of India. The words द्रव्यस्थ and भावस्थ (Sk. द्रव्यस्तव and भावस्तव) mean lit. the material and the mental worship. There is a vast difference in point of fruit between the two. For example, the material worship can enable a man

at the most to reach the Achyuta world or the twelfth heaven while mental worship can lead a man to Siddhi in an hour. To speak briefly, the inward spiritual practice of a thing is much more efficacious in results than the material one. Generally speaking, the former i. e. the worship of outside things is seen among householders, while mental adoration and exaltation are seen among the monks. Subjective abstinence, which a monk practises regarding injury, lie, contact with women, property etc. is not in the least affected by his accidental talk with females, eating impure food and doing similar things in times of sheer necessity with a view to oblige others. Faultless spiritual practice removes all faults arising out of material practice which might be faulty (माद्य), just as the obtainment of pure water after digging a well removes all fatigue, thirst and dirt which one has while digging.

St. 145 मनुजक्षेत्रं (Sk. मनुजक्षेत्र) Region of human beings believed to be forty five lacs of yojanas in extent. There are believed to be five Mahāvīdeha holy places in the human world. Vijaya is explained to be a place where the चक्रवर्ति becomes victorious. ऐव (Sk. ऐव) means thowing in i. e. addition.

St 147 उक्कोसपण--In all as shown in St 145 and 146 there are 170 holy places in the human world, where at the most there are at a time 170 Jinas one Jina at each holy place Mangalāvativijaya is one of the eight चक्रवर्तिविजयक्षेत्रs that are situated to the east of Jambu māndara mountain and to the south of the river Sitā

St 151 वेमाणिअ० There is a brief mention in the compound word of the four kinds of gods वेमाणिअ (Sk वमानिक) means the occupants of the Vimānas who are divided into कल्पोपपन्न gods and कल्पातीत gods जोइस refers to ज्योतिष्क gods such as the Sun the moon, the planets etc. The word चण stands for चाणमतर or यतर referring to the व्यंतर gods who include विनर, विपुरुष, महोरग, गधर्व, यक्ष, राक्षस and पिशाच The word मयण refers to भवनरासि gods like असुर, नाग etc.

St 155 The stanzas 155 to 162 set forth briefly the योधिदुर्लभत्वभावना or reflection on the difficult path one has to travel through to attain to a state of Pure Intuition निगोदमज्झमो (Sk निगोदमध्यग जीव) a living being belonging to निगोद or collection of living beings

St 156 दस्सुमित्थमुययुलेसु (Sk दस्सुमत्तेच्छुलेषु) Human beings are divided into two big classes

आर्य and ग्लेच्छ. (For further details, see तत्त्वार्थसिद्धि-सूत्र III 37).

St. 162 चरित्तपालका (Sk. चरित्तपालका) the word चरित्त or चारित्त has a general sense of behaviour and a technical sense of that kind of behaviour or life by virtue of which the Jiva attains to its genuine pure nature. The second sense is intended here. परमप्रद refers to the abode of Siddhas.

St. 163 सम्यक्त (Sk सम्यक्त) is the same as सम्यग्दर्शन or Right Faith in the tenets of Jainism which is the first necessary thing for the spiritual progress of a Jiva. देशविरति Lit. partial abstinence refers here to the five Anuvratas.

St. 164 कमलाममरं For allusions see stanzas (93-95) of the text. स्वेयर the same as स्वयर or स्वचर lit. means one who moves in the skies. The word means a विद्याधर in general.

St. 165 चारणसमण (Sk. चारणसमण) is an ascetic who has got the power to move in the sky. सुमणा (Sk. सुमनसः) may be taken as a noun meaning ' gods ' or an adjective meaning ' handsome ' ' virtuous '.

St. 170 निव्यग्रम्मापिउपडिवोघाय—The use of the dative here in य is evidently a Sanskritism.

St. 176 खगस्सेणि—(Sk. क्षपक्रेडि or ध्रेणि) The serial order of the potencies of

(कर्मप्रकृतिः) annihilated by the क्षपक or the destroyer of the potencies of action. There are eight principal potencies of action corresponding to the eight main divisions of Karma or Action — ज्ञानावरण (obstructing right knowledge) दर्शनावरण, (obstructing right faith), मोहनीय (obstructing वीतरागत्व or freedom from love and hatred) भन्तराय (obstructing वीर्य etc) आयु, नाम, गोत्र and वेदनीय out of which the first four divisions are called घातिकर्म's (coming in the way of Omniscience), while the last four are called अघातिकर्म's (not coming in the way of Omniscience). These main कर्मप्रकृति's are divided into further smaller subdivisions numbering 148 in all, which are called उत्तरप्रकृति's. The ज्ञानावरण has 5 subdivisions, respectively obstructing the five knowledges; the दर्शनावरण has 9 subdivisions out of which four come in the way of the soul's power to see things by preventing the proper working of sight and other senses, while the remaining five are the five निद्रा's. The subdivisions of मोहनीय are 25 in number all being of the nature of delusions keeping the soul away from the Right Faith. As a consequence, these potencies are absolutely necessary to be annihilated before everything else, as without their annihilation, no spiritual progress is at all possible. The भन्तराय has

5 subdivisions of the nature of obstructions to the powers of the soul. The कर्मप्रवृत्तिs referring to the four karmas आयु, नाम, गोत्र and वेदनीय which are called अघाति on account of their not coming in the way of spiritual progress, are potencies of Karma, no doubt, and, as a consequence, they produce action but the action is such as produces bodily and mental conditions which are simply to be experienced as long as one has one's soul connected with the body. There are four subdivisions of the potency of action called आयु. The नाम potency of action has 93 subdivisions which determine the form and nature of one's body. The गोत्र and वेदनीय karma potencies have two subdivisions of each. For further details, refer to Karmagranthas (I, V and VI) Tattvârthâdhigamasutra (Chapter VIII) and Epitome of Jainism (Chapters 26 & 35)

A क्षपक is one who destroys all his कर्मs. A very high level of spiritual progress is absolutely necessary before the क्षपक begins the annihilation of the potencies of action. This progress he achieves by his doing meritorious deeds through many past existences. For beginning the work of this annihilation it is necessary for one to be at least nine years of age so that he could consciously

take to the annihilation process. He begins the process by destroying first the 28 delusive potencies mentioned in the line अणो सज्जणे, which make him firmly established in Faith. These 28 potencies are something like emotions which blur the Faith and Chaitanya. Anger, pride, deceit and greed are emphatically denounced as the four Kashayas or bad emotions which it is essential to destroy before any spiritual progress can be made. They are further divided into four varieties each, according to their intensity. The most intense and the worst in effects are called अनन्तानुबन्धितुष्कायाः which bring about the transmigration of the soul. Next to these are the four अप्रत्याख्यान and the four प्रत्याख्यान Kashayas coming in the way of the practice of the Five Vratas. Lastly, there are the four मन्त्रलक्ष्ण Kashayas which appear occasionally and are short-lived. In addition to these 16 Kashayas there are 9 more emotions हस्य (mirth), रति (likes), अरति (dislikes), शोक (grief), भय (fear), जुगुप्सा (disgust), स्त्रीप्रेम (passion in the mind of the female for the male), पुरुषप्रेम (passion in the mind of the male), and नपुंसकप्रेम (passion for embrace in both). The 16 Kashayas and the 9 emotions all come in the way of right conduct and hence they are called चास्त्रिमोहनीयकर्म. To these are to be added the three दर्शनमोहनीयकर्म.

(1) मिच्छ or मिथ्यात्वमोहनीयं which keeps a man away from the Faith. (2) मिथ्र which brings one into the region of Faith but keeps him vacillating and (3) सम्यग्त्वमोहनीयं which keep one away from Faith although he be convinced of it. The elimination of the four intense passions prepares the way for thinking about the Faith; then, further, the elimination of the three मिथ्र, मिथ्या and सम्यग्त्व fixes one in the Faith. Then follows the elimination of the four Pratyākhyāna and the four Apratyākhyana Kashāyas which makes unobstructed the observance of the Five Vratas. Then are eliminated the नपुसकवेद and the स्त्रीवेद. Then there are checked the six less dangerous passions, then पुरुषवेद, and, then, the four temporary Kashāyas. The elimination of all these 28 Mohaniya Uttaraprakritis constitutes a big step in the Spiritual Progress after which the Kshapaka begins to eliminate such of the Nāmakarma-prakritis and the Darsanaprakritis as have their effects made untenable by the spiritual purity which the Kshapaka has come to possess after his elimination of the twenty-eight-fold Mohaniya Karma. Such नामकर्मप्रकृतिस number fourteen and दर्शनकर्मप्रकृतिस number three after which the remnant of the four प्रत्याख्यान and the four

अप्रत्याख्यानकृपाय is eliminated by the क्षपक The details of this second step are as follows —By the spiritual progress made in the first step which is constituted of the elimination of the 28 मोहनीयप्रकृतिs the जोव finds himself in a position to destroy the नरकगति, the तिर्यग्गति, the नरकानुपूर्वी and the तिर्यगनुपूर्वी Nāmakarmas after destroying which there remains no possibility for him to go to the existences of hell-creatures and lower animals, He is also enabled to eliminate the four जातिकर्मs (एकेन्द्रिय द्वीन्द्रिय त्रीन्द्रिय and चतुरिन्द्रिय) which makes it impossible for him to get these existences in future The same reason viz the Spiritual purity of the First Step enables him to destroy the six harmful नामकर्मप्रकृतिs like आताप (fierceness which produces terror in others), उद्योत (serenity) स्थायर (productive of stationary body) सूक्ष्म (productive of subtle body) साधारण (ordinary potentiality) and अपर्याप्त (causing incompleteness of development) and three of the दर्शनावरणीय कर्मप्रकृतिs निद्रानिद्रा (cause of deep sleep) प्रचला-प्रचला (cause of extreme restlessness in sleep) and स्नानादि (the cause of somnambulism) The elimination of these 14 नामकर्मप्रकृतिs and 3 दर्शनावरणीयकर्मप्रकृतिs leads to the destruction of whatever little has remained of the eight

muddling कषायः (i.e. the प्रत्याख्यान and the अप्रत्याख्यान कषायः) The क्षपक now is said to have taken the second step of Spiritual Progress. Both these steps the क्षपक is able to take within one Muhūrta by virtue of his extreme purity of mental conditions after which owing to great mental strain he takes a short rest just as a good swimmer after crossing a strong current. He then proceeds for the third step and resumes further annihilation work when there are only two समयः or moments remaining for his attainment of Pure Intuition. During the first of these two moments he annihilates two more दर्शनावरणीयप्रवृत्तिः-निद्रा and प्रवेला causing sleepiness and restlessness in sleep, and then he eliminates देवगति, देवानुपूर्वी (causes of transmigration to divine life) वैश्वियिकशरीरकर्मद्विक (cause of subtle variable body both kinds), all the संहननकर्म except the first (i.e. यज्ञश्रमनाराचसंहननकर्म which has given rise to the body which he is actually possessed of) all the संस्थानकर्म except that संस्थानकर्म which has given rise to his special stature the तीर्थकरनामकर्म (cause of being the तीर्थकर) and आहारशरीरकर्म (cause of evolving a tiny body to be sent out to ascertain things happening at a distance) After doing this in the first moment, and thus taking practically the third step he in the second and the last moment, destroys the remaining obstructions viz the five ज्ञानावरणीयकर्मप्रवृत्तिः (causes of obstructions to

the five knowledges), the remaining four दर्शनाद्यर्णीयकर्मप्रवृत्तिः (causes of obstructions to the Right Faith) and the five अन्तरायकर्मप्रवृत्तिः (general impediments to healthy actions). After he has done this all, quickly beyond imagination by virtue of his complete purity of thought, he has got no obstruction at all remaining in the way of his obtaining the केवलज्ञान or Pure Intuition which he then obtains at once.

In the कर्मग्रन्थः, आयुष्यकसूत्रः and other books the Serial Spiritual Progress is practically described as above (see कर्मग्रन्थ V Stanzas 99, 100 आयुष्यकनिर्युक्तिः 121-3) only with a slight difference. There is, however, no mention of the कर्मप्रवृत्तिः देवगतिः, देवानुपूर्व्येति. up to तीर्थंकरनामकर्म (stanza 181) The commentator on the कर्मग्रन्थ has quoted the Stanza चरमे नाणावरण (Stanza 182) verbatim with the words यद्वातुः श्रोमदाराध्यपादाः referring possibly to जिनभद्रगणि-क्षमाश्रमण, (the author of the विशेषावश्यकभाष्य) preceding it. St. 177-9 are, however, identical with St 121-3 of the आयुष्यकसूत्र, while St. 180-2 are mentioned by मत्स्यगिरि in his commentary on आयु० सूत्र 121-3 making a remark that the stanzas are spurious as they go against the चूर्ण, the भाष्य and the कर्मग्रन्थः. The commentator on the कर्मग्रन्थः has stated definitely the number of कर्मप्रवृत्तिः eliminated by the द्रष्टव्य to be 63 (5 ज्ञानावरण०, 9 दर्शनावरण०, ५४ मोक्षनीय०, ३ आयु०, 13 नाम०, 5 भन्तराय०) while in our text the

3 आयु प्रवृत्तिः are omitted and there are added 16 नामप्रवृत्तिः (सूक्ष्मनामप्रवृत्ति in Stanza 179 and 15 नामप्रवृत्तिः of Stanza 181), the total number of कर्मप्रवृत्तिः stated as annihilated in our text amounting to 76 The केवलज्ञानी is a living human being with a specific bodily stature and bodily virtues, and hence, so long as he lives in his present body it is natural that there are found in him uneliminated the कर्मप्रवृत्तिः which are bound to be there due to his existence, whose number comes to 72 These कर्मप्रवृत्तिः being absolutely harmless, there is no future existence for him. The omission of the 3 आयु प्रवृत्तिः in our text appears however to be rather unwarranted as it is necessary for the क्षपण to have destroyed causes of his living the life of देव, तिर्यक् or नारकि.

St 185 न वदिता अम्हे--It appears that a केवलज्ञानी is not to bow down to another केवलज्ञानी as both of them occupy the same status

St. 192 As this stanza is not found in many manuscripts and as the comparisons given in it are not very happily intelligible as would be easily seen from the translation, the stanza is likely to be spurious The difficulty of practice appears to be the common property in all the comparisons

St. 196 केवलपरिआय [Sk केवलपर्याय] The word परिआय or परियाग is often used in the sense of condition or stage It corresponds in sense to the Sanskrit word आश्रम which means stage of life. सुचिर सिर (Eternal Bliss) refers

सिद्धिगति or मोक्ष. कर्मापुत्र, being an ancient Kevalin, had no necessity to be in Mahavideha for obtaining Liberation or Eternal bliss.

St. 197 अणतसुह (Sk. अनन्तसुख or अनन्तशुभ) means endless happiness or bliss, an extremely happy condition of life, not necessarily Moksha. Although the wording अणतसुह is very common, still, it may be supposed to have been purposely used here with double entendre to convey the additional sense of 'joy to Ananta or Ananta-hansa' who may be the author of the present work (For detailed remarks see Introduction).

St. 198 The stanza is found in all the manuscripts consulted for the present edition as also in some more copies which were collected for the Jain Sahitya Pradarshana held at Ahmedabad and hence it cannot be looked upon as spurious. This is the only internal evidence supplying some information regarding the author. The reading रक्ष्ण of the manuscripts ज, ट and त्त and of some more manuscripts consulted at the Exhibition may be the genuine reading, it has of course, to be rendered as रत्तिदेन in Sanskrit and not as रचितेन which would simply be tautologous रक्ष्ण may also be well rendered as रजिरेन meaning 'equivalent to a particle of dust.' The affix इक may be used in the sense of Similarity or without any specific sense (स्वार्थ)- शिष्यरज एव शिष्यरजिकः or शिष्यरज इव शिष्यरजिकः.

Glossary

अइ [अति] Much, excessive 44, 51, 87.

अईच [अतीच] Extremely 24, 41

अरु, A kind of gems 74, lap 125.

अंगण Courtyard 97

अंचल Skirt, end of garment 69

अंचिय (अ) [अञ्चित] Marked, characterized, 103.

अंजण [अञ्जन] A kind of gems 151 (foot-note)

अंजलि Folded hands 49.

अंजु [अञ्जु] Straightforward 30.

अत End 95.

अनमुदुत्त [अन्तमुहूर्त] Time shorter than one Muhūrta 144.

अंतर Difference 38.

अंतराय A kind of Karma which comes in the

way of charities etc. 182

अंतिव (य) [अन्तिक] Vicinity, nearness 49, 91.

अंतेवासी Pupil 7 (prose).

अंसु [अश्रु] Teardrop 69.

अस्य [आस्य] Named 15.

अच्युत (य) [अच्युत] Name of the twelfth heaven 144 .

अच्छरिअ (य) [आश्चर्य] Wonder 8, 41, 100

अज्ज (अज्जं also) [अद्य] To-day 30, 31, 55, 80, 102

अज्जुण [अज्जुण] White gold 151 (foot note)

अज्झवसाय [अज्झवसाय] Thought mental development 95.

अज्झायअ (य) [अज्झायअ] Teacher 126.

अट्ठ [अष्ट] Eight divisions of the sixteen

divisions of Kashâyas
177, 179

अट [अर्ध] Half 104

अण Abbreviated form
for the four अणंताणु

वचिकसायस 177

अणंत [अनन्त] Endless
134, 139 197 short

form for अणतहस
who may be the
author of the book
197

अणगार [अनगार] A
houseless monk 7
(prose)

अणुवपा [अनुकम्पा] Com
passion 137

अणुत्तर [अनुत्तर] Excel
lent unparalleled 7
(prose)

√अणुधाव [अनु + धाव्]
Follow, run after
अणुधावसु 22 अणु
धावइ 23.

अणुज्ञाय (अ) [अनुज्ञात]
Allowed 105.

अणुभाव [अनुभाव] Power,
greatness 43, 108.

अणुसार [अनुसार] Acco
rdance 81, 103

अणोग [अनेक] Many 156.

अण्ण (अन्न) [अन्य]
Another, next seco
nd 14, 42, 100 132,
131, 150, 155.

अण्णया [अन्यदा] Next
occasion 76.

अण्णयर [अन्यतर] Any
one 181.

अत्थ [अर्थ] object 50, 76.

√अस् [अस्] To be अत्थि
9, 12 39, 73, 78,
81 96, 98, 168, 169,
आसी 17.

अधीस [अधीश] Lord
148

अनल Fire.

अपवग्ग [अपवर्ग] Libe
ration 6.

अपज्जत्त [अपर्याप्त] One
of the subdivisions
of Nāmakarmapra
kritis 179.

अपोह Determinate kno
wledge 33.

अत्प [आत्मन्] Soul; self
 7 (prose), 50, 28, 61.
 √अत्प [अत्. caus.] To give
 अत्पन्ति 81.
 अत्प [अत्प] Little.
 अत्पस् [अभि+अत्प] To
 study, अत्पसइ 73.
 अत्पग [अत्पग्य] Mis-
 fortune 87.
 अभितर [अभ्यन्तर] Inside
 22.
 अभिराम Charming;
 beautiful 148.
 √अभिवन्द [अभि+वन्द]
 To greet. अभिवन्दिअ
 [अभिवन्द्य] having
 greeted 62.
 √अभिवन्द [अभि+वृध] To
 congratulate.
 अभिवाण [अभिवाण] Name,
 designation 9, 14.
 अमय [अमृत] Nectar 71.
 अमरी Goddess 54, 71.
 अम्मापिउ, अम्मापियर [अ.
 म्यापित्] Parents 37,
 39, 92, 93 123, 173.
 अरि Enemy 97.

अरिह [अरिह] Fit, proper 62
 अरिण [आलीन] Seated in.
 अवण्ण [अवतीर्ण] Des-
 cended 93, 106.
 अवगय [अवगत] Known
 7, 124.
 अवर [अपर] Another
 96, 124.
 अवराह [अपराध] Fault 26.
 √अवलोक [अव+लोक] To
 see; अवलोकन्त 87; अव-
 लोइऊण 27, 63.
 अवसेस [अवशेष] Remain-
 ing, remnant 179.
 √अवहर [अप+ह] To remove
 अवहरण 35; अवहरन्ति
 41; अवहरिओ 38, 40.
 अवहि [अवधि] A kind
 of knowledge, 49, 58.
 असुभ [अशुभ] Inaus-
 picious 35.
 असुर Demon.
 अह [अथ] Then 71,
 76, 145.
 अहवा [अथवा] Or 28, 99.
 अहिअ (य) [अधिक]
 More 64, 85, 104.

- √अहिज् [अधि+इ] To study,
अहिजइ 92, अहिजए
126.
- अहिद्विअ [अधःस्थित]
Situating underneath
15, 26.
- √अहिरोअ् [अभिरद् or अ-
भिरुच्] To weep
bitterly or to like,
अहिरोइउ 63.
- अहे [अध] Underneath
24.
- अहो Oh 69.
- √आइ [आ+दा] To take.
आइ [आदि] First,
beginning.
- आइच्च [आदित्य] The
Sun 149.
- √आइस् [आ + दिश्] To
instruct, to order,
आइस्सु 18, आइहं 185.
- आउ (यु) [आयुः] Life,
span of life 18, 49,
51, 52, 5९, 106.
- आकलिअ (य) [आकलित]
Possessed of, chara-
cterized by 16.

आकुलिअ (य) [आकुलित]
Disturbed by 23, 29.

- √आगम् [आ + गम्] To
approach, to come
to आगमण 152, आ
गमिस्सामो 43, आग-
च्छति 43, आगच्छिज्जा
36.

आगम Source, scriptures
108.

आग(य)र [आकर] Mine,
storehouse 12.

आणा [आज्ञा] Order 16.

- √आणी [आ + नी] To
bring, to take to
आणोअ 24, 28, 30.

आगुपुब्बो [आनुपूर्वो] Name
of a kind of Nama-
karma 178, 181.

आधार Support 12

आभरण Ornament 98.

आयस्[आदर्श] Mirror 140.

- √आयण् [आ+कर्ण] To hear,
listen to, आयणिअ
195.

√आयर् [आ + चर्] To do,
to practise आयरइ 72.

आयरिअ (य) [आर्य]
The Ārya people
156, 157.

√आया [आ+या] To come,
आयंति 42.

√आयाण् (आजाण्) [आ+ज्ञा]
To know आयाणंतो 64.

आयाव [आताप] Name
of a Nāmakarma sub-
division 178.

आयाहिण [आदक्षिण] Be-
ginning with the
right hand side 7
(prose), 153.

√आराह् [आ + राय्] To
propitiate. आराहइ 79,
आराहिअ 80, 144.

आगच्छ (ण) [आपन्न]
Reached 27, 46.

आवरण Covering 182.

आसन [आसन] Seat 111

आसपूरी [आशापूरी] Name
of a deity 78

आसाढभूइ [आसाढभूति]
Name of a sage
who got Ommiscie-
nce 141

आसीण [आसीन] Seated
62, 183, 189.

आसीस [आशिस्] Bless-
ing 111.

आहार [आहार] Food 47,
Name of a Nāmaka-
rma subdivision 181.

आह्वय[आहूत]Invited 113

√इ [इ] To go जंति 162,
समेअ 152.

इअ (इइ or इय) [इति]
27, 29, 52, 33, 46,
66, 86, 87, 91, 103,
105, 122, 124, 147,
163, 172, 174, 176,
183, 187, 194

इअर (इयर) [इतर]
Other 112.

इद् [इंद्र] Name of the
lord of Heaven, 184,
186, prominent, chief.
1, 10, 153.

इंदजाल [इन्द्रजाल] Mirage,
jugglery 28.

इंदनील [इन्द्रनील] Sap-
hire 74.

इदभूइ [इन्द्रभूति] Name

- of a Ganadhara 7
(prose)
- इन्द्रिय [इन्द्रिय] Organ of
sense 157, 192,
- इन्दु [इन्दु] The Moon 86
- एक [एक] One 21 154
- एकविंशति [एकविंशति]
Twentyone 79
- एकैक [एकैक] Each
one 145
- एत्र [अत्र] Here 18 19
- एतियेव (य) [एतियेव]
Passion in a female
for a male 177
- इम [इदम्] This, इण 22,
इणेण 21, इम 117 इमाउ
180
- इलापुत्त [इलापुत्त] Name
of a merchant who
got Omniscience
- इव Like 98
- इह Here 196 इहय 43
- ईसर [ईश्वर] Lord
132 141
- उक्कोस [उत्कप] Maxi-
mum highest 144 147
- उग्रा [उग्र] Fierce 7 (prose.)
- उच्छव [उत्सव] Festival
122
- ✓उच्छाल् [उत् + शाल] To
throw up उच्छालण 21,
127 उच्छालितो 13
- उच्छृढ [उक्षित] Aban-
doned 7 (prose)
- उज्जम [उद्यम] Effort 80
- उज्जाण [उद्यान] Garden
14 15, 150
- उज्जोअ [उद्योत] Name
of a Namakarna
subdivision 178
- ✓उट्ठा [उत् + स्था] To get
up उट्ठा 7 (prose)
उट्ठिऊण 101, उट्ठित्ता
7 (prose उट्ठेइ 7
(prose)
- उट्ठ [ऊर्ध्व] High up,
above 42
- उत्त [उक्तम्] Spoken 141
- उदअ [उदय] Rise 108
- उदहि [उदधि] Sea 6
- उदाहरण Illustration 193
- ✓उप्पज्ज [उद् + पद् (passive)
To rise, to be pro-
duced उप्पज्जति 156
उप्पण्ण 19, 108

उमा Pârwati, wife of
Sankara 11.

उय(अ)र [उदर] Womb
106.

उराल [उदार] Noble,
Beautiful 87.

उद्दवण [उद्दवापन] Address
124

उयणस [उपदेश] Instruc-
tion 163.

उयगभ [उपगत] appoa-
ched 7 (prose)

उयगार [उपकार] Obliga-
tion 71.

उयमाण [उपमान] Standard
of comparison 119.

उवरि [उपरि] Above 61.

उयरोह [उपरोध] Pressure,
obstruction 136.

उयवण [उपपन्न] Produced,
born. 18.

उयविट्ठ [उपविष्ट] Seated
111, 184

उवाय [उपाय] Remedy
77.

ऊह Same, glass 33.

गथारिन् [गतादृश] Like
this, of this type 103

एग [एक] One 14, 26 73

एगग [एकाग्र] Concentra-
ted, 8

एथ [अत्र] Here 193

एरवय [ऐरवत] Name of
a land 146.

ओसरण [अपसरण] D -
struction 3.

ओसह [औषध] Cure,
medicine 190.

ओह [ओघ] Collection
multitude 26

कअ (य) [कृत] Done
15, 21, 26, 49, 53,
77, 80, 90, 109, 110,
111, 127, 152, 153,
162, 163, 166

कआ (या) [कदा] When
45, कइआ 186

कए [कृने] For the sake of.
109

कंटय [कण्टक] Thorn,
trouble 10.

कंड [कण्ड] Neck 68.

कन्ती [कान्ति] Sheen,
splendour 25.

कंदुअ (क) [कन्दुक] Ball
13.

कक्केअ (य) ण [कर्केतन]
Name of a kind of
gems 74

कज्ज[कार्य] Work, purpose
30, 61, 80.

कणग (य) [कनक] Gold
3 4, 7, 7 (prose)
24 151, 189.

कथ [कुत्र] Where 33,
39.

कण्णा [कन्या] Girl, 23.

कप्पपाय(अ)व [कल्पपादप]
Desire-yielding tree
31.

कच्चुरिअ [कर्चुरित] Vari-
egated 25.

कम [क्रम] Order 128.

कमल Lotus 16.

कमला Lakshmi, 16;
Name of a queen,
wife of King Bhra-
mara 94, 95, 164.

कम्म [कर्म] Work, action,
deed. 3, 44, 81, 82,
110, 189, 190, 192.

✓ कर [कृ] To do, करंत 160

करण 77 करिअ (य)

35, 152 करित्ता 7

(prose) करेइ 7(prose)

करेउं 52 करेमि 61

काउं 51, 52.

कर Hand 86, 87.

करि [करिन्] Elephant 97.

कलकण्ठ Cuckoo 67.

कला Art 73, 126 वाचत्तरि

कला[द्विसप्ततिकला] 126

✓ कल् [कल] To know,

कलिअ 50, 98.

कल्लाण [कल्याण] Auspi-
cious thing. 43

कसिण [कृत्स्न] Whole 7
(prose.)

✓ कह् [कथ्] To tell, to
relate. कहइ 50, 154,

170, 195, कहिअ 34,

44, 58, 171, 172,

175, कहिऊण 187, क

हिस्सइ 273, कहेइ 4,

39, 189 कहंती 56.

कह् (हिं) [कथं] How 7
(prose) 38, 41, 45,

50, 59, 65, 88, 89,

155.

- कहा [कथा] 159.
 कहाँ [कुत्र] Where 18.
 कामिणि [कामिनी] Lovely lady 122.
 कारण Reason, cause. 59, 65, 71, 185.
 काल Time 39, 99.
 किरण Ray 25,
 किरिया [क्रिया] Action, performance 160.
 किलेस [क्लेश] Trouble 188.
 कीस [कस्मात्] Why 82.
 कुञ्जल [कुतूहल] Curiosity 23.
 √कुण् [कृ] To do, कुणइ 71, कुणंत 141, कुणसु 60.
 कुमार [कुमार] Prince, boy 13, 46, 49, 55, 60, 62, 64, 70, 91, 93.
 कुमार Prince; boy; 12, 83, 20, 21, 22, 27, 29, 34, 55, 64, 66, 69, 92, 106.
 कुम्मा [कूर्मा] Name of the queen, the mother of the hero, 98, 106, 109.
 कुम्मा (म्म) पुत्त [कूर्मापुत्र] Name of the hero, the son of कूर्मा 1, 7, 8, 124, 129, 130, 137, 138, 139, 169, 173, 185, 188, 196, 197.
 कुल Family.
 कुसल [कुशल] Clever 73.
 केरिस [कीदृश] Of what nature, 24 (prose).
 केलि Sport 26.
 केवल Fifth knowledge, Omniscience. 7, 7 (prose) 16, 50, 70, 139, 142, 171, 172, 973, 100, 180, 191, 193.
 केवल्लो [केवलिन] One possessed of the Kevala knowledge, 14, 19, 59, 40, 41, 44, 42, 50, 54, 58, 61, 62, 23, 6-, 65, 71, 137, 100, 168

- 169, 170, 182, 183,
189, 195, 196.
- बोडय [बौलुक] Curiosity,
mark made in ink
etc on the face 110
- कोडी [कोटि] Crore, a
large number 97
- कोमल Tender 55.
- कोह [क्रोध] Anger 177
- रुअ (य) [क्षय] Termina-
tion 18
- खंभ [स्तम्भ] Pillar, post
25, 26.
- क्षण [क्षण] Moment 89
- √खण् [खन्] To dig
खण्डे 77
- √खप (य) [क्षप] To
destroy, खपइत्ता 182,
खवेइ 177, 178.
- खवगरसेणि [क्षपकसेणि or
क्षपकथेदि] The ladd-
er of spiritual pro-
gress 133, 176, 183.
- खवण [क्षपण] Fast,
Abstinence from
food 79
- खाणी [खनि] Mine 77,
107.
- चित्त [क्षेत्र] Field region
9, 14, 146, 156,
157, 164.
- खेअ (य) [खेद] Dejection,
distress 60, 112
- खेअ (य) र [खेचर] Aerial
being 164.
- खेव [क्षेप] Throwing in,
addition 146
- खोभिअ (य) [क्षोभित]
Disturbed, agitated
26
- गअ (य) [गत] Gone
39, 84, 130, 164,
194.
- गइ [गति] Condition 18,
178 164.
- गंध [ग्रन्थ] Book, work
73
- गंध [गन्ध] Scent, odour
42, 73
- गंभीर [गम्भीर] Deep,
profound 4
- √गज्ज [गर्ज्] To roar.
गज्जइ 121
- गज्जिअ [गर्जित] Rumbling
119.

गडगडन 'गडगडत्' Sound
ing, roaring 121.

गणवर Head of a group
of monks 51.

गन्ध [गर्भ] Fœtus 107,
108.

√गम् [गम्] To go गंतुण
155, 183. गमइ 72.

गमण [गमन] Going 83.

गयण [गगन] Sky 13, 121.

गरश्च [गुरुच] Big 38.

गदस्स [गदाश्च] Window
26.

√गह् [ग्रह्] To accept
गहेऊणं 86, गहेमि 135.

गह [ग्रह] Acceptance 65.

गहिअ (य) [गृहीत] Accepted
7, 91, 95, 165.

गाम [ग्राम] Village,
town 48.

√गिण्ह् [ग्रह्] To accept,
to take, गिण्हइ 188.
गिण्हज्जन्तो 125.

गिह [गृह] House 83,
105, 129, 169.

गिहत्थ [गृहस्थ] House-
holder 188.

गिहवास [गृहवास] Stay
at house 7. 7(prose)
19 .

गिहो [गृही] Householder
118, 140, 141.

√गुण [गुण] To extol,
to describe, गुणिज्ज-
माण 122.

गुण Merit, Value, 12,
75, 98, 104.

गुणसिलभ [गुणशिल्पक]
Name of a temple 2.

गुत्त [गुत्त] Protected,
guarded 47, 174.

गुत्त [गोद] Family,
family name 7(prose)
75.

गुत्ति [गुप्ति] Protection
47, 174.

गुर [गुरु] Great 158, pre-
ceptor 14, 73, गुरुअ
(य) 91.

गोमेय [गोमेद] Name of
a gem 74.

गोयम [गौतम] Name of
the first गणधर, pupil
of Mahavira 7(prose)
8.

गोर [गौर] Fair, white
7 (prose)

घण [घन] Cloud 119,
many, large, 159.

घर [गृह] House, resi-
dence 136, 137, 138.
140, 170

घोर Terrible 7 (prose)

√चञ्(य) [त्यज्] To abandon,
चइअ 162

√चज (य् or व) [ज्यु]
To drop down, to
fall down, चइउ 94
चविअ 164.

चउ (चउर) [चतुर्] Four,
4, 7 (prose), 36
(prose), 42 195,
174 176 182, 183,
190

चउदस [चतुर्दश] Fourteen
7 (prose), 92.

चउरस [चतुरस्र] Quadri-
lateral (7 prose)

चउत्रिह [चतुर्विध] Four-
fold 5.

चउसठि (ण्ठि) [चतु षष्टि]
Sixtyfour 140.

चचल [चञ्चल] Trem-
ulous, fickle 22, 60.

चंडमाणु [चण्डमानु] Fierce-
rayed God, the Sun
66.

चंद [चन्द्र] The moon
66, 84, 85.

चकोर [चकोर] Name of
a bird 66.

चक्र [चक्र] Circle of
Kings 51, Chakravāka
bird 152

चक्रधर [चक्रधर] Sover-
eign king 51, 149,
166, 170.

चक्रवर्ती [चक्रवर्तिन्] Sover-
eign king 168

चक्री [चक्रिन्] Sovereign
king 140, 152, 166,
168 169.

√चइ [आ+रह्] To climb
चडिऊण 78 चडिओ 83.

चरण [चरण] Practising
47, 92, Chāritra or
monk's life 46, 165.

चरम [चरम] Last 182.
चरिअ (य) [चरित्र]

- Life 1, 8, 197; Monk's life 7, 135, 195.
- चारण Aerial being 165, 166, 167, 171, 176.
- चारित्त [चारित्र] Monk's life; Samyaktva 93, 131, 136, 162, 163, 194.
- चिअ (य) [एव] Definitely, verily 31.
- √चित् [चिन्त्] To think; चित् 85; चित्ति 2; चित्तिरूप 86; चित्तिअ 6, 76, अचिन्त [अचिन्त्य] 6.
- चिन्तामणी [चिन्तामणि] Desire-yielding gem, 6, 72, 76, 80, 85.
- चित्तरायण [चिन्तारत्न] Desire-yielding gem, 83, 86.
- √चिद् [स्था] To stand, to sit; चिद् 136, चिद्गति 174.
- चित्त [चित्त] Mind 22, 23, 27, 47, 54, 85, 189 [चित्र] wonder-ful 22, [चित्र] picture 26.
- चित्तिअ [चित्रित] painted 26.
- चिरेण [चिरेण] After a long time 63.
- √चु [च्यु] To drop down to die. See अअ (च्य or च्य).
- √चुक् [भ्रंश्] To err, to swerve from; चुक् 118; चुक्क 118.
- चुज्ज [चोद्य] Wonder 27.
- चेड [चेट] Boy 127.
- छ [षट्] Six 109, 116.
- छक [षट्क] Collection of six 177.
- छट्ट [षष्ट] Two days' fast 7 (prose).
- छत्त [छत्र] Umbrella 52.
- छवि [छविमती, छायावती] One possessed of a body, man or lower animal, 36 (prose).
- जइ [यदि] If, 22, 61 82, 118, जइया 173.
- √जप् [जरप्] To talk;

जंपइ 21, 60, 101,
169, पयपइ 167

जंबुद्वीप [जम्बुद्वीप] Part
of the Earth contain-
ing India or भारतक्षेत्र
9, 52.

जम्ब (यिख) णी [य-
क्षिणी] A Yaksha
Female, 14, 15, 16,
18, 20, 49, 60, 68,
69, 91, 94

जग [जगत्] World 104.
जगदुत्तम Name of a
Kevalin 150, 184,
187

जण [जन] People 12,
26, 154.

जत्तिय [यावत्] As much
143.

जम्म [जन्मन्] Birth 34,
43, 44, 131; 176.

✓जय [जि] To conquer,
जयइ 167, जयउ 198.

जया [यदा] When 45.

जल [जल] Water 60.

जलकत [जलकान्त] Name
of a kind of gems,
74.

जलणिहि [जलनिधि] The
sea, 88.

जलधर [जलधर] The cloud,
66.

जलहि [जलधि] The sea
84.

जह (हा) [यथा] Just
as 62, 66, 67, 99,
107, 153, 192

जा [यावत्] As long as
84.

जाअ (य) [जात] Become,
born 18, 41, 56, 65,
67, 94, 95, 101, 125,
127, 134, 140, 164,
158

जाइ(ई) [जाति] Birth, exis-
tence 33, 34, 152,
133, 176. Name of
a Nāmakarmapra-
kriti 178.

जागरिअ [जागरित] Awake
100

जाया Wife 105.

जाय [यावत्] Upto 144
जिअ(य) [जित] Conqueror
12

जिद्व [ज्येष्ठ] Senior-most
7 (prose)

जिण [जिन] Conqueror
of anger, hatred etc,
Tīrthamkara 2, 90
95, 112, 114, 115,
147, 152, 153, 158,
159, 165, 167, 169,
147, 175, 183, 184,
187.

जिणं (णिं) ढ [जिनेन्द्र] The
chief of the Jinas
165, 172.

जिनकल्याण [जिनकल्याण]
the (five) auspicious
events in the life
of a Jina 43

जिणमाणिक [जिनमाणिन्य]
Name of the oppos-
ed author of the
book 198

जिणसमय [जिनसमय] the
doctrine of the Jina
115

जीव Life, Living being
89, 106, 116, 118.

जीविअ (य) [जीवित]
Life २०, 58, 60

√ जुञ् (जुञ्) [युञ्] To
join. जुअ 1 2, 146,
जुत्त 48 49, 104, 110,
128 संजोग 158

जुव्वण [यौवन] Youth
13 128

जोइस [ज्योतिष्क] Name
of a kind of gods 151.

जोयण [योजन] Yojana;
the distance of one
Yojana 7 (prose), 42

झाण [ध्यान] Meditation
133 1८4, 191

√ ठा [स्था] To stand,
चिट्ठइ 136, ठविय 46,
ठिअ 36, 63, 123, 124
137, 138, 139

ठाण [स्थान] Place 36,
62, 77, 117

णअ (य) र [नगर] City,
2, 19, 28, 69, 73,
96, 109

णअ (य) री [नगरी] City 148.

√ णच् [नृत्] To dance,
णच्चइ 122.

- णट्ट [नष्ट] Perished 54
 णपुस [नपुसकवेद] A kind of Nāmakarmapra-
 kṛiti which produces
 desire for both sexes
 177
 णफेरी [नफेरी] A kind
 of drum, 121
 √ णम् [नम्] To bow down,
 णमिऊण 1 णमिय 16
 णमण [नमन] Greeting
 167
 √ णमस् [नमस्य] To bow
 down णमंसइ 7 (prose),
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 174
 णय [नत] Bowed down
 2, [नय] Law 2, 96
 णयण [नयन] Eye 69.
 णर [नर] Man 38, 41,
 105, 196.
 णरणाह [नरनाथ] King 105
 णरचइ [नरपति] King
 19 105 109, 111.
 णरिइ [नरेन्द्र] King 10,
 11, 95, 167, 169
 णव [नव] New 104
 णवर [नवर] Only 126.
 √ णा [ज्ञा] To know, णऊण
 34, 58, णाइणो 109
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 णाण [ज्ञान] 7, (prose)
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 णाणावरण [ज्ञानावरण]
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 prakṛiti 182.
 णाणी [ज्ञानिन्] Conscious,
 possessed of know-
 ledge 48, 70, 138,
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 णाम [नाम] By name 19,
 36 (prose), [नामन्]
 Name 11, 12, 94,
 97 [नामकर्म] 180
 णाराय [नाराच] Fastening
 of bones 7 (prose)
 णाह [नाथ] Lord 18, 30,
 59, 105, 166
 णिअ (य) [निज] One's
 own 13, 23, 28, 30,
 34, 35, 54, 67, 68,
 69, 70, 83, 85, 86,
 90, 100, 103, 105,
 110, 111, 170, 189.
 √ णिअट् [निवृत्त] To return
 णिअट् 180 णिउत्त 187.

णिअर [निकर] Collection.
 णिउण [निपुण] 'Clever,
 117.
 णिकाय [निकाय] Collec-
 tion 116, 118.
 णिग्गो (गो) अ [निगोद] Con-
 gregation of souls 155.
 णियस्स [नियस्स] Line on
 a touch stone, 7
 (prose)
 णिच्च [नित्य] Always,
 10 15, 37
 णिज्जिअ [निजित] Con-
 quered 10, 188.
 णित्तं [नेत्रं] Eye 104.
 णिहा [निद्रा] Sleep,
 Name of a kind of
 Mohaniya Karma-
 prakritis 180.
 णिहाणिहा [निद्रानिद्रा]
 Name of a kind of
 Mohaniya Karma-
 prakritis 179.
 णिणाद् [निनाद्] Sound
 121.
 णिव्वन्ध [निर्वन्ध] Persist-
 ence, pressure 57

✓ णिरक्ख् [निर+ईद्] To
 scrutinize, णिरक्खद् 86.
 णिरावरण [निरावरण] Open
 7 (prose)
 णिरुपम [निरुपम] Un-
 paralleled.
 णिलअ [निलय] House,
 residence 2.
 ✓ णियस् [नि + वस्] To
 Stay to dwell णिय-
 सण् 15.
 णियह [निवह] Collection
 णियारिअ [निवारित] Pro-
 hibited prevented 68
 ✓ णिजिस् [नि + विज्] To
 sit. णिजिट्ठ 4, 84, 165,
 णिज्जाघाय [निज्जाघात] Un-
 obstructed 7 (prose)
 णिचाण [निर्वाण] Final
 Beatitude 144.
 ✓ णिसाम् [नि+शम् Causal]
 णिसामेसु 8, 29 णिसा-
 मेह 147.
 ✓ णिसुण् [नि+श्रु] To hear,
 णिसुणसु 19, णिसुणिअ
 20
 णिस्संग [निस्सङ्ग] Without
 attachment 47.

वणी [नी] To take नेइ
23

पूर्ण [नून] Certainly 135

जेग [अनेक] Many 77.

जेह [स्नेह] Affection 43

ण्हाय [स्नात] Bathed

तइअ (य) [तृतीय] Third
186

तइआ [तदा] Then, at
that time 173

तण [तदा] Then 7 (prose)

तओ (उ) [तत] Then
19 44

तटयडंत [तडनडत्] mak-
ing tad tad sound
121

तणु [तनु] Body 157,
158

तत्त [तत्त्व] Principle, tenet
7, 115, 129, 194.

तत्तो [तत] Then 154,
185

तत्थ [तत्र] There 4, 31,
48, 63 78, 79, 95,
97, 106, 117, 148
184, 195

तम [तमस] Darkness,
Ignorance

तग्णी [नरणि] Boat 6, 154

तरुण Young, 25

तह्लिच्छ [तह्लीन, तदिच्छ]
Given to, bent upon
21

तव [तपस] Penance 5,
7 (prose) 43, 47,
92, 190

तवस्सी [तपस्वी] Ascetic,
7 (prose).

ता [तदा] Then 61

तारण [तारण] Crossing
154

तारिस [तादृश] of that
type, 110.

तारुण [तारुण्य] Youth
129, 131

ताव [तावत्] Then 84,
175.

ताहे [तदा] Then 179

ति [त्रि] Thrice ति 47,
तिणि 93

तिक्कुत्तो [त्रिद्वय]
Thrice 7 (prose)
153

तिग [त्रि] Triad 151

तित्थम (य) र [तीर्थंकर]
Prophet 51, 150.

Name of a Nama-karma 181.

तिहां [तन] There 121.

√तीर् [तीर्] To be able,
तीरिज्ज 50

तुड्ड [तुष्ट] Pleased, deli-
ghted 103, 105,
संतुड्ड 67, 83, 152

तुसिणीय (अ) [तूष्णीक] Quiet
174

तूर [तूर्य] Sounding
instrument 121.

तेज (उ) [तेजस्] Lustre,
spirit; 7 (prose) 85,
149

तेत्तिअ (य) [तावत्] So
much 143

तो [ततः] Then 40,
50, 62

तोरण Arch gate 25

थय [स्तव] Praise,
adoration 143, 144

थायर [स्थावर] Immova-

ble 178 Name of a
Nāmakarma.

थिरत्त [स्थिरत्त] Stabi-
lity 60

थीण [स्त्यान] Name
of a Nāmakarma 179.

थेर [स्थिर] Elderly
(monks) 92

थोन [स्तोत्र] Little 49.

दंड [दण्ड] Staff 52

दसण [दर्शन] Sight 70,
Faith 7 (prose) 182;
दसणि 112.

√दक्ख [दृश्] To see, to
behold ददुण (णं) 21,
32, 85, 166, दिट्ठ 30,
55, 117, दोसइ 157,
दीसय 28, 159, दीसंति
158, दिही 86.

दत्त Given 83, 111

दया Pity, Compassion 114.

द्वय [द्वय] Thing,
substance 143, 144.

दशवेकालिक. Name of one
of the four Mūlasū-
tras, 117.

दस्तु [दस्यु] Slave 156

✓दा [दा] To give; दत्त
83, 111, दाही 78,
देसु 82.

दित्त [दीप्त] Lustrous
7 (prose)

दाण [दान] Gift, dona-
tion 4, 5, 118, 190,
191 पथा (या) ण 111

दिक्खिअ [दीक्षित] Ini-
tiated person, monk
118.

दिट्ठ [दृष्ट] seen 30,
33, 55, 117

दिट्ठी [दृष्टि] Sight 86

दिण [दिन] Day, 14,
48, 100, 104, 132,
150, 186.

दिणं (णि) द [दिनेन्द्र]
The Sun 10.

दिणय (य) र [दिनर]
The Sun 152, 187.

दित्त [दीप्त] Lustrous,
(7 prose)

✓दिस [दिश] To instruct,
समाइह 64.

दिता [दिशा] Direction,
84.

दीव [द्वीप] Continent 9.

दुकर [दुष्कर] Difficult
to practise 47, 92.

दुक्ख [दु.ख] Pain 59.

दुम्भियअ [दु पित] Pained
37, 39.

दुग्गम [दुर्गम] Name
of a city 9.

दुग्गल [दुर्गल] Name
of a garden 14, 48.

दुन्नि [द्वि] 36, 124.

दुम [द्रुम] Tree 15, 164

दुमा [द्रुमा] Name of
a queen 11.

दुल्लभ (द) [दुर्लभ]
Name of a prince,
12, 19. Difficult to
be obtained 19.

दुल्लभ [दुर्लभ] 69,
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दुःखि [दुःखित] Pained,
distressed 135

दूषयि [दुःपापित] Pain-
ed 56

देव God 3, 11, 36
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of a Nāmakarma 181.

देवादिच [देवादित्य]
Name of a Sovereign
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- वण्ण [वर्ण] Colour 75
- वथ [वस्त्र] Garment, 69
- वत्थु [वस्तु] Thing 38
- वद्धमाण [वर्धमान] Name of Mahāvira 1 2
- यम्मह [मन्मथ] Cupid 99
- ✓वय् [वद्] To talk वयासी 7 (prose)
- यय (अ) ण [यचन] Word, 22, 23 29 32 41 54, 55, 68, 103, 105 119, 159, 176, 195
- वय (अ) ण [वदन] Face, mouth 32
- यर Best, excellent 96
- चल्लद् [चल्लम] Dear 125.

√वस् [वल्] To dwell,
वसंत 7, 7 (prose)
193, वसद्; 170.

वस [वश] Control,
influence, 31, 33, 130.

√वह [वह] To bear 57.

वहण [वहन] Boat, 78

वह [वधू] Woman,
wife, 29.

वाइज्जन्त [वाच्यमान]
Being, read 198.

√वाग् [व्या+कृ] To
expound वागरेद्.

वाघाय [व्याघात] Obstruc-
tion 7 (prose).

वाणिज (य) (वाणिज) Mer-
chant, 73, 85

वाणी speech 19, 154.

वामणअ [वामनक]
Dwarf 127.

√वार् [वृ Caus]. To prohi-
bit, वारेद् 160

वास [वर्ष] Continent,
168 [वास] Resi-
dence 7, 15, 169,
193.

वासुदेव [वासुदेव] Krishna,
Name of Divine
beings, 11, 51.

वाहण [वाहन] Ship,
boat. 83.

वि [अपि] Too, also
7, 23, 45, 51, 55, 56,
77, 78 140, 141, etc.

विअक्खण [विचक्षण]
Clever, 75.

विउच्चि [वैक्रियिक] Name
of a Nâmakarmapra-
kriti 181.

विओ (यो) न [वियोग]
Separation, 37, 65,
135

विगार [विकार] Change,
129.

√विचिन्त [वि+चिन्त] To
think, विचिन्तद् 76

विचित्त [विचित्र] Won-
derful; 22

विजय Place of victory
of a Chakravartin
145, 146, 148.

√विज्ज [विद् Passive]
To be; विज्जण 116.

विणय [घिनय] Courtesy,
humility, 98.

विणास [विनाश] De-
struction 97.

√विणिवेश [वि+नि+ विश्
caus.] To place;
विणिवेश 71, विणि-
वेशिरुण 29.

वित्ती [वृत्ति] Condition,
138.

वित्थार [विस्तार] Ex-
panse, details 50

विदेह Name of a sacred
place, 145.

विमाण [विमान] Hea-
ven, mansion 93, 175,

√विमुच् [वि+मुच्] To leave
aside, विमुत्तु 36, 188.

विम्हय [विस्मय] Wonder;
27.

विम्हिअ (य) [विस्मित]
Wonderstruck, 41.

विथार [विचार] Thou-
ght, 98.

वियार[विकार]Change. 29

विरत्त [विरक्त] Averse,
indifferent to, 129,

विरत्तत्तण 131.

विरह Separation; 59.

√विलग्न [वि+लम्] To
cling, विलग्निरुण 68.

√विलस् [वि+लस्] To
shine, विलसन्ति 35.

√विलूह [वि+रूह्] To
wipe off. 66

विचज्जिअ (य) [विषर्जित]
Avoiding.

विचिह [विचिघ] Mani-
fold 77

विवेग [विवेक] Discrimi-
nation 98.

विसण्ण [विपण्ण] De-
pressed, downcast 54,
55.

विसय [विषय] Worldly
object, 36, 99, 129,
130, 131, 159

विसाय [विषाद] Grief,
gloom; 57.

विसेस [विशेष] Special-
ity 102, 188

√विहर [वि+हृ] To move,
विहरइ 92 विहरंत 48,
147, 150, 187. विह
रन्ति 47.

विहि [विधि] Fate, 99
110.

विहिअ [विहित] Made,
celebrated, 3, 18 9.

- वीर Name of Mahāvīra 4.
- ✓वीसम् [वि+श्रम्] To take rest; वीसमिऊण, 180.
- ✓बु (वो) च्छ [वच्] To speak, बुच्छामि 1
- बुत्त [ऊक्त] Addressed 175
- बुत्तंत [वृत्तान्त] Information, 34, 5
- वेअ (य) [वेद] Sensation, 177
- वेअ (य) ड्ड [वैताढ्य] Name of a mountain, 164 167, 168
- वेमाणिअ (य) [वैमानिक] Denizen of Vimana 151.
- वेरग्ग [वैराग्य] Aversion indifference; 197.
- वेलंघर Name of a species of gods 17.
- वेस [वेप] Dress 188
- वेसाली [वैशाली] Name of a city 94.
- व्व [इव] Like. 54 97, 106, 187.
- स [स्व] One's own 54; Wealth 62.
- सअ [शत] Century, 7 (prose), 42, 89.
- सई [शचो] Wife of Indra 99.
- संकर [शंकर] God Siva, 11.
- संखित्त [संक्षिप्त] withheld, withdrawn 7 (prose).
- संगम Union 45.
- संघयण [संहनन] Body, 7 (prose); Name of a Namakarmaparakriti, 181.
- सजम [संयम] Self-restraint, 117.
- संजलण [संज्वलनकपाय] Name of a Mohaniya Karmaparakriti 177.
- सजाय [संजात] Become, 176.
- संठाण [संस्थान] Stature, Name of a Namakarmaparakriti 181.

संतुष्ट [सन्तुष्ट] Delighted, pleased 79
 संदेह Doubt, 29
 सद्बोह, Collection, 26
 सधाण [सधान] Linking together, 51, 52
 सपत्त [संप्राप्त] Got, 165.
 संपत्ता (या) [संपद्] Wealth, 98.
 संपद् [संप्रति] At present 168, 169.
 संबन्ध [संबन्ध] Connection 46
 संभरिञ्च (य) [संस्मृत] Remembered, 176
 समाण [सम्मान] Honour, 111
 सवास [सवास] Co-residence, cohabitation, 36 (prose)
 सविग्ग [सविग्ग] Disgusted 46
 ससय [संशय] Doubt, 16
 सक्क [शक्त] Able, powerful 51, 52.
 सन्निवत्त [साक्षित्व] Witnessing 126
 सगास [सकाश] Vicinity 70.

सग्ग [स्वर्ग] Heaven 6.
 सच्च [सत्य] Truth 94
 सट्ठि [पट्ठि] Sixty 146.
 सट्ठ [सार्ध] Half more. 104
 सतरि [सप्तति] Seventy, 146, 147.
 सत्त [सत्त] Seven, 104, 186. [सत्त्व] Power, 188, 194
 सत्तम [सप्तम] Seventh, 186
 सत्ती [शक्ति] Power 35, 38, 62.
 सत्तू [शत्रु] Enemy 160
 सत्थ [सार्ध] Caravan, collection of merchants, 54
 सद्दण [श्रद्धान] Trust, faith 159, 160
 सद्दविञ्च [शद्दपित्त] Summoned, 109
 सट्ठि [सार्धम्] Together 7 (prose), 36 (prose)
 सम [समम्] With, together with, 92
 समग्ग [समग्र] Whole, 8, 34

समय (अ) [समय]
Occasion, moment,
71, 101, 180.
समय [समय] Tenet,
principle. 115
समण [श्रमण] Ascetic
155, 166, 183.
समर [समर] Battle
field 97.
समागम (य) [समागत]
Come together, met
167.
समाण [समान] Similar,
154
समास Brief exposi-
tion 1
समासीण [समासीन]
Seated 64
समिद्ध [समृद्ध] Prosper-
ous 96
समीप [समीप] Vicinity
20, 101, 174
समुज्जल [समुज्ज्वल] Re-
splendent, 134
समुद्र [समुद्र] Sea 4
√समुद्दिस् [सम् + उद् +
दिस्] To instruct,
समुद्दिस् 172

समुत्पण्ण [समुत्पन्न]
Arisen, 33.
समुल्लसिअ [समुल्लसित]
Beaming 32.
√समुव्वह [सम् + उद् + व्ह]
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√समोसर [सम् + अय + स्]
To approach समोस-
रिअ 150, समोसढ 2,
14, 48.
समोसरण [समवसरण]
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81, [सम्यक्] kind of
Darsanâvaranîya ka-
rmaprakriti 177
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of asceticism 91 163
195
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2, 57, 88, 96, 162
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100, 102
सर [सरस्] Lake, 106
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brance; 33, 34, 132,
133, 176
सरणी [सरणि] Way,
path, 6.
सरिच्छ [सदृश] Similar,
137.
सरिस [सदृश] Similar,
71.
सरिसत्र [सर्पण] Mustard
seed, 143
सरीर [शरीर] Body, 4,
7 (prose), 35, 59,
103.
सरुच [स्वरूप] Nature
58, 115.
✓सलह [श्लाघ] To
praise, सलहिज्जण 90
सह्मिअ (य) [शल्यित]
Pricked, 59
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71, 75, 117, 125,
129, 197.
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where, 37, 158
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सहिस्सामि 59.
सहस्स [सहस्र] Thou-
sand, 149
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सामग्गि [सामग्री] Provi-
sion, 162.
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Mistress, 55.
सायर [सागर] Ocean,
154
सारणी [सारणी] Cur-
rent, 71
सावहाण [सावधान]
Attentive 40.
सासण [शासन] Instruc-
tion 114.
✓साह [साध] To tell,
माहइ 103; साहण 57;
साहति 41
साहारण [साधारण]
Name of a Nāma
karma-prakṛiti. 179.
सिह (सीह) [सिंह]
Lion 97.

- सिनेह [स्नेह] Affection,
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- सिरि [श्री] Wealth, 198.
- सिरो [शिरस्] Head, 76,
88.
- सिव [शिव] Auspicious,
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172, 196.
- सील [शील] Conduct,
character, 9, 94, 190
- सोस [शिष्य] Pupil, 198.
- सुअ (य) [सुत] Son, 19,
135
- सुकय [सुकृत] Well-done,
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- सुकुमार Tender 12, 87.
- सुक [शुक्र] Name of a
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- सुक [शुक्ल] White, Kind
of a meditation call
ed शुक्लध्यान 191.
- सुख [सौख्य] Happi-
ness, 99, 175
- √सुण् [धृ] To hear,
सुण 132, सुणंतु 155,
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46,
- 54, 112, 119, सुणिऊण
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91, सुणेह 40, सोऊण
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- सुत्त [सुप्त] Asleep, 100
- सुत्ति [शुक्ति] Mother
of pearls 107
- सुद्धत [शुद्धान्त] Harem,
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- सुद्धि [शुद्धि] Informa-
tion, search, 37
- सुधा (हा) Nectar 7,
154
- सुपसिद्ध [सुप्रसिद्ध] Well
known 148.
- सुभ [शुभ] Auspicious
35
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- सुमिण [स्वप्न] Dream,
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- सुय [श्रुत] Scriptural
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सिरि [श्री] Wealth, 198.

सिरो [शिरस्] Head, 76,
88.

सिव [शिव] Auspicious;
beneficial, Liberal,
172, 196.

सील [शील] Conduct,
character; 5, 94, 190.

सोस [शिष्य] Pupil, 198.

सुअ (य) [सुत] Son, 19,
135.

सुकय [सुकृत] Well-done,
merit; 31, 106.

सुकुमार Tender 12, 87.

सुक [शुक्र] Name of a
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सुक [शुक्र] White, Kind
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सुख [सौख्य] Happi-
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√सुण् [श्रु] To hear;
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91; सुणेह 40, सोऊण
32, 152.

सुत्त [सुप्त] Asleep, 100.

सुत्ति [शुक्ति] Mother
of pearls, 107.

सुद्धंत [शुद्धान्त] Harem,
140.

सुद्धि [शुद्धि] Informa-
tion, search; 37.

सुधा (द्वा) Nectar 7,
154.

सुपसिद्ध [सुप्रसिद्ध] Well-
known 148.

सुभ [शुभ] Auspicious
35.

सुमण [सुमनस्] of a
good mind, 166.

सुमिण [स्वप्न] Dream;
28, 100, 102, 103.

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- 30, 38, 43, 81, 93,
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- सुरभि Fragrant, Chaitra
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- सुरी Goddess 35
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- सुत [सुतु] Son 12
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- यणि [धेणि or धेदि]
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- √सेव [सेव] To serve,
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- सेस [शेष] Remaining,
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- सोग [शोक] Grief; 135
- सोगधिय [सौगन्धिक]
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- √सोद [शोध] To search,
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- सोदा [शोभा] Splendour,
26
- सोदग्ग [सौभाग्य] For-
tune, 107, 108, 128
- स्थानाङ्गसूत्र Name of
an Angasūtra 36
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- हस Swan 106
- हृद [हृद] Delighted,
103, 105
- हस्त [हस्त] Hand 125.
- √हर [ह] To take
हरण 187
- हर God S'ankara 130
- हरि God Vishnu, 130
- हरिस [हर्ष] Joy, deli-
ght, 67.

हस [हस] To laugh
हसिऊण 21

हार [ह caus] To re-
move, हारेइ 89

हिअ (य) अ [हृदय
Heart 60, 90 105

हिंसा Injury, killing, 112

हिडा [अधस्तात्] Below
underneath 20

ह (हो) [भू] To be,
(see under भू)

हेउ [हेतु] Cause, rea-
son 55, 184.

हेमविल Name of the
preceptor of जिनमा-
निक्य 198

Hints

- 1 [] Rectangular brackets include Sanskrit equivalents
- 2 () Brackets indicate alternative forms
- 3 √ Root signs indicate roots
- 4 अनुस्वार is read for परस्वर्ण in Prakrit words
- 5 Words beginning with ण or नू are uniformly looked upon as words beginning with ण्
- 6 The Sanskrit form is not given when the Sanskrit and the Prakrit forms coincide
- 7 Pronouns such as तद्, यद्, युष्मद् and in declinables such as च and अपि are not given in the glossary

Errata.

Sanskrit Introduction,

- p. 4 line 19 read आदर्श for आदश
p. 6 line 26 „ स्यादिति for स्यादित
p. 7 line 3 „ बहिर्न for बहिन
p. „ „ 18 „ वैक्रमीयवर्ग for वैक्रमीयवर्ष
p. 8 „ 16 „ निश्चेतु for निश्चतु
p. „ „ 11 „ पर्यन्त for पयन्त

English Introduction.

- p. xi line 19 read books; for books

Text.

- p. 2 line 12 read वंमचेर for वमेचर
p. „ „ 21 „ णमंसइ for णमसइ
p. „ „ 22 „ अभिमुद्दे for अभिमुद्दे
p. 7 „ 3 „ ददृण for ददृणं
p. 11 „ 7 „ अवलोइऊण for अवलोइऊय.
p. 13 „ 6 „ कम्माणुस्तारेण for कम्माणुस्तारेणं
p. 14 „ 19 „ सुपसिद्धं for सुपसिद्ध
p. 16 „ 10 „ उत्पण्णो for उत्पण्णो
p. 16 „ 16 „ भदासणो for भदासणे
p. „ „ „ पयासेंति for पयासेंति
p. 17 „ 6 read न along with the next line.
p. 18 „ 6 „ मुणिवर for मुणिवर
p. 23 „ 12 „ पमत्तमणो घणो जणो
p. 24 „ 8 „ ते for त
p. 25 „ 4 „ ममुद्दिसइ for ममुद्दिसइ
p. 25 „ 19 „ र्थिणं for थोणं
p. 26 „ 11 „ पुत्ताउ for पुत्ताउ

- p. 28 „ 14 omit य
 „ „ 15 omit थ
 p 30 „ 10 read दुर्लभोप्येप for दुर्लभोप्येप
 p 31 „ 9 „ स त्ववलोकि
 p. 32 „ 9 „ श्रुत्वैतद्गृह for श्रुत्वैतद्गृह
 p 32 „ 21 omit त्

Notes

- p 1 line 9 read grammar for grammer
 p 3 „ 11 „ चित्तसमाहाण for चित्तसमाहाण
 p 4 „ 24 „ Omniscience for Liberation
 p. 8 „ 17 „ possessed for possessor
 p. 19 „ 3 „ the बलदेवस were the elder
 brothers etc
 p. 20 „ 1 „ निबन्धात् for निबन्धात्
 p 21 „ 8 „ root for soot
 p 23 „ 7 „ अन्तःशुभाध्यवसायो.
 p. 30 „ 5 „ Indrānī for Indrani.
 p 32 „ 16 „ stayed in the house
 „ „ 17 „ go to a good existence
 p 33 „ 1 „ under the influence
 p 33 „ 7 „ दुर्ललितम् for दुर्ललितम्
 p. 38 „ 11 „ वमानिक for वमानिक
 p 43 „ 14 „ नपुसकवेद for नपुसकवेद
 p 44 „ 13 „ existences for existences
 p. „ „ 17 „ fierceness for fierceness
 p 46 „ 10 „ आवश्यकमूर्धनिर्युक्ति for आवश्यकसुत्र
 p „ „ 22 „ आवश्यकसूत्रनिर्युक्ति for आवश्यकसुत्र

English Translation

- p 7 „ 13 read she for She
 p 30 „ 17 „ them,

Kummāputta-Chariam

(The Story of Kūrmāputra)

After bowing down to Vardhamana Swami whose lotus-like feet are saluted by heads of demons and gods, I shall briefly relate the life of Kummāputta (the son of Kurma) (1) Once Vardhamana Jina entered the temple of the Yaksha named Guna, in the garden Guna-Silpaka in the limits of the excellent city of Rajagriha where all prominent people lived within the limits of the law (2) The Gods, thereupon, constructed there the Assembly Hall, which led to the elimination of many a sinful act and which was refulgent with the lustre of three ramparts respectively made up of excellent gems, gold and silver (3) Profound as the sea, and possessed of body resplendent like gold the valiant (Vardhamāna) took his seat there and began to expound Religion which is very attractive being characterized by the four constituents, charity and others (4) (He said) -The Religion is of four kinds by virtue of its four constituents charity, austerity, character and thought, out of which thought should be looked upon

as the most powerful (in its results) (5) Thought (of the purest kind) is the boat to cross the sea of worldly life, thought is the road to the cities of Heaven and Liberation, thought is the Chintâmani (desire-yielding) gem, yielding things, thought of in their minds by the faithful, however difficult to obtain they may be (6) It was by reason of pure thought that Kummâputta who conceived the Truth, obtained Perfect Knowledge although he had not taken to the actual life of monks and was staying in his house (7)

At that time there lived the senior-most pupil of the Lord Mahâvira, named Indrabhuti, a houseless monk, known as Gautama by his family name, x[seven hands tall], of a stature measuring equal in the four distances, possessed of a bodily frame with bones held up by broad bone-pieces fastened by hard nail-like bones, fair in complexion like a lotus or like the line on the touch-stone of a piece of gold, of fierce, resplendent and great penance, x[noble, terrible, of terrific qualities] of terrific austerities, living a life of very hard celibacy, regardless of body,

x The rectangular brackets contain the meanings of important readings noticed in the manuscripts

holding contracted (i. e. in full control) the vast mass of the flash (of his penance) possessed of the knowledge of the fourteen Purva books, endowed with the four knowledges [holding sway over all the lettets of the alphabet] surrounded by five hundred houseless monks elevating his soul by frequent observances of Shashtha fasts [and trying to realise by intuition the soul by self-re traint and penance of sitting in a posture of meditation with knees upwards and head downwards in a place not far away from Divine Mahavira At that instant the sage Gautama had faith, doubt and curiosity produced sprung up and risen in his mind] He started by getting up Having done it, he went to the place where Divine Mahavira was and having approached Divine Mahavira, he moved reverentially round him thrice Having done it he bowed down and greeted him Having done it, [sitting neither far away, nor very near in his front, and waiting upon him with reverence and with hands folded] he said the following- ' Divine Sir, who was Kummaputta and how did he, residing in his house, obtain the infinite, unexcelled, unobstructed unveiled, full, complete and excellent Kevala knowledge and faith ? Then the Divine monk Mahāvira expounded by a voice which

extended to the distance of one Yojana and which was pleasing like nectar as follows —

Gautama, hear with concentrated mind, the whole of the wonderful life of Kummaṭṭa about which you are making me a query. (8) In the continent Jambudvīpa at the centre of the holy region of Bharata, there was the city named Durgamapura which was a principal city in the world (9) There king Drona who excelled the Lord of the day by the splendour of his glory, was ruling over his kingdom without any trouble, being always free from enemies (10) That king had the principal queen named Drumā who was to him as Uma to God Sankara, or Rāmā to Vīśnu deva (11) They had a son named Durlabha, very delicate, surpassing Cupid by his lovely appearance, a mine of virtues and a support of many people (12) That son, by the foolish pride of his royal birth and youth, used always to enjoy himself by tossing up like balls in the sky a number of other princes (13)

One day there came to his garden named Durgila one Kevalī preacher named Sulochana (14) In that garden there always stayed a female Yaksha by name Bhadramukhī, having her residence in an under-ground palace underneath a

Banian tree famous by the name Bahusâla. (15) Having saluted with ardent devotion the great preacher Sulochana, endowed with the lotus of Kevala knowledge and capable of removing doubts, she put to him the following question -(16) Divine Sir, in my previous existence I was a woman by name Mânavatî, an object of enjoyment to the Velandhara God Suvela who loved me as his life (17) At the expiry of that life of mine, I became a Yaksha female named Bhidra mukhî in this grove. Kindly, tell me Divine Lord, where and in what condition my husband is born. (18) Then the omniscient sage named Sulochana says with a sweet voice-"hear me, good lady, your beloved husband is born in this very city as the son of the King Drona, Durlabha by name, who is very difficult to be approached." (19) Having heard it, the Yaksha female of an auspicious face by name Bhadramukhî, became full of delight and having assumed the form of the woman Mânavatî she arrived near the prince (20). Seeing the prince engaged in tossing up many boys she said to him with a smile "What is the use of this your play with these wretched fellows ? (21) If your mind is agitated for observing miraculous things, then follow me closely " (22). Having heard these words, the

prince ran after her with his mind disturbed with wonder caused by her words, and she, too, running in his front took him to her own grove (23)

Taken quite to the centre of the nether world by a road lying underneath the Banian tree known by the name Bahusâla, he saw there an extremely charming celestial palace, made up of gold (24). And how was that palace? It had its interior region filled up with a mass of light shooting from the lines of pillars made up of gems, it was variegated with powerful rays proceeding from the line of arches studded with jewels, (25) It disturbed (the mental peace of) a number of people by the sportive appearance of female statues placed on the jewelled pillars, and it had its beauty enhanced by a number of windows decorated with paintings of various types (26).

At the sight of that residence of gods which excited wonder in the mind of everybody in the world, the prince became extremely amazed and began to think thus—(27). “Is this a magical creation or is this witnessed by me in a dream? By whom have I been brought to this place from my own city?” (28) Having placed on a couch the prince whose mind was disturbed with such doubts, the Vyantara female requested

the four kinds of enjoyments has thus been stated in the Sthanânga Sutra—Co habitation has been described to be of four kinds with respect to gods—for example, a god may co-habit with a goddess or, a god may co habit with a lower female (woman or a female lower animal) or, a lower male (man or a male lower animal) may co-habit with a goddess or, lastly, a lower male may co-habit with a lower female

On the other hand, the parents of the prince who were always miserable on account of the loss of their son sought him everywhere, but could get no information even (37) How can a thing, removed by gods, be obtained by men ? for, there is a vast difference indeed between the powers of gods and men (38) Then, by the parents, who were so afflicted, the omniscient sage was asked ‘ Divine Sir, tell us kindly where our son is gone ’ (39) Then, the omniscient sage said—“hear with attentive minds and ears that son of yours has been removed by a Vyantara female” (40) They were greatly struck with wonder by the words of the omniscient sage and remarked—“how would gods take away a man who is so impure ?” (41) For, it has thus been stated in the Scriptures—

accompanied by them (48) The Yaksha female, on the other hand, ascertaining by Avadhî knowledge the short period of the life of the prince, asked the omniscient sage with folded hands and with great devotion -(49) "Divine Sir, is it possible to

questioned with tender words by the Prince -
"Mistress of my heart, why are you dejected at heart to-day?-(55) Are you troubled by anybody or is your order not obeyed by anybody, or, is it by any fault of mine that you have become ill-affected at heart? " (56) Speaking nothing, yet carrying in her heart a load of serious pain, when asked, with pressure, she related the whole story thus-(57) " My lord, having known by virtue of my Avadhī knowledge your period of life to be short, I made inquiry of an omniscient sage who explained it. (58). This is the reason why I have got my body pricked with darts of grief Crooked being the ways of destiny how can I bear your separation? ' (59) The prince said " Well, Yaksha lady, do not be pained at heart Who would think of permanence in this life which is as fleeting as the drop of water ? (60) If you really bear affection towards me, then leave me, dear one, near the omniscient sage, so that, I shall be able to do service to my own self " (61) Then, with her power, the prince was taken by her near the omniscient sage, where, after bowing down to the omniscient sage, he took a proper seat (62) Seeing the prince after a long time, the two sages viz. the parents of the prince who were there

began to weep bitterly on account of the strong filial affection (63)

The prince too, who did not know anything, was specially asked by the omniscient sage— ' well, pay your respects, prince, to these sages—your parents—sitting here'—(64) The prince then asked the omniscient sage—" My lord how have *they* come to accept the monk's vow ? " and the sage too, related to him at length the whole reason separation from the son etc, etc (65) Hearing it, the prince became delighted and horripilated with joy like a peacock at the sight of the cloud, or like the Chakora bird at the sight of the moon or like the Chakravaka bird to see the Sun or, like a calf to see its mother cow or, like a cuckoo to see the sweet fragrant spring season (66 67) Clinging to the neck of the sages, viz his parents and weeping he was consoled by that Yaksha female with sweet words (68) That Yaksha lady wiped the eyes of the prince bedimmed with tears by the skirts of her garment Lo ! the working of the Great Delusion ! (69) The Goddess left near the omniscient sage the prince who was replete with excessive delight arising at the sight of his parents (70) Then the omniscient sage, too seeing that it was

the proper occasion preached a religious sermon similar to the stream of nectar putting all of them under great obligation in the following words —(71)

“That individual, who being capable of getting release, and having got human existence becomes careless in religious practice, drops into the ocean the Desire-yielding-gem which, in fact he has got (72) To illustrate this—In a great city there was once, a merchant skilled in various arts. He studied at the house of the preceptor the book on the test of gems (73) By learning how to test gems that clever merchant came to know all the marks, qualities, colours, names and whereabouts of Saugandhika Karketana, Marakata, Gomeda, Indranila, Jalakanta, Sūryakānta, Masaragalla, Anka, Sphatika and many other gems (74,75) Once, the merchant thought to himself ‘what is the use of other gems, the Desire-yielding-gem is the crest-gem of all gems accomplishing as it does, the object of thought’ (76) Then, for obtaining that gem he dug mines at various places but he was not able to find it with all his various efforts (77) Then some one said to him ‘get into a ship and sail to Ratnadvīpa there is the goddess named Āsapurī who will give you your desired object’ (78) He went to that

Ratnadvîpa and propitiated that Goddess by twenty one fasts Pleased with that, she said unto him (79) Well good man, with what motive have I been worshipped by you ? He said This my effort is directed, O Goddess, to the acquisition of the Desire-yielding gem' (80) Then the Goddess said- 'Well dear boy, your store of actions is not in fact such an one as is conducive to your welfare, because, gods too, bestow wealth upon men in accordanee with their actions' (81) Then he said If I had a store of meritorious actions where was the necessity to adore you ? You therefore, give me, please the gem, then come what may' (82) Then she gave to that merchant of gems the Desire-yielding-gem and he pleased at heart, embarked the ship for sailing homeward (83) Seated on the deck of the ship when he came well-nigh in the middle of the sea the moon of the full-moon-night rose on the eastern horizon (84) When he saw the moon that merchant thought in his mind as to whether the refulgence of the gem was superior or that of the moon (85) With this thought he took in his hand the Desire-yielding-gem and carefully observed with his eyes the moon again and again and the gem over and over (86) While he was observing it in

that way, as his ill-luck would have it, there slipped from the palm of his hand into the sea that extremely delicate and priceless gem (87) Was it possible for him to catch hold of the gem, the crest-gem of gems, when it had fallen into the sea however carefully he made a search for it ?(88) Similarly, a living being, being entirely subjected to a lot of mistakes, loses in a moment the human life which he obtains with considerable difficulty after hundreds of transmigrations (89) Blessed and virtuous, indeed are those who cherish the Religion of the Jina in their heart. It is their human life that is praised as endowed with fruit in this world " (90)

Having heard this sermon, the Yaksha female accepted the Faith, while the prince took the initiation to the vow of the monks, so hard to practise, in the presence of the preceptor (91) The Prince studied from the revered old preceptor the Fourteen Pûrvas, and practising hard penance, he moved in the company of his parents. (92) All the three—the prince and his parents—observed the life of monks, and, as a result went to the Mandira Vimana of the Mahâs'ukra Heaven. (93) That Yaksha female, too, dropped down from Heaven and became the wife of king Bhramara having got

the name Kamalâ and possessed of truth and character. (94) Afterwards, king Bhramara and queen Kamala, both, having followed the Faith of Jina and having auspicious thought at the time of death, became gods in that very Heaven. (95).

There was the excellent city Rajagriha a splendid mansion indeed of excellent justice, full of wealth, corn and the like, and very famous on the whole earth (96) There ruled king Mahendrasimha, a lion as it were for destroying the elephants in the form of enemies, by whose very name there was routed on the battlefield the line of the enemies. (97) There was his queen Kûrmâ like a goddess in beautiful appearance, and possessed of ornaments in the form of good qualities such as modesty, discrimination, thoughtfulness and others (98). They passed their time happily, enjoying themselves with various worldly pleasures like Indra and S'achî or like Cupid and Ratî. (99)

A certain day, the queen was in her bed partly asleep and partly awake, when she saw in her dream the wonderful and lovely mansion of the gods (100) In the morning, the queen got up from her bed and going to the king spoke thus with sweet words (101) "I woke up this morning after having beheld in my dream the Residence

of Gods; what will be the special fruit of such a dream?" (102). The king became pleased and gratified at this, and, with his body full of horripilation, spoke as follows according to his knowledge-(103). "Well, queen, after full nine months and seven-and-a-half days, you will get a son possessed of many auspicious signs and virtues who would be, in fact, an eye to the world [a friend of the world or, the Sun in fact in this world]. (104).

Having heard these words of the king and being pleased and gratified at her heart, the queen with the permission of the king arrived at her residence. (105). After having lived the life of a god, the soul of the prince, full of well-achieved merit, got there into the womb of Kîrmâ just as a swan into a lake (106). The queen bore an excessive splendour by virtue of that fœtus just as a mine of gems with a gem or a mother o' pearls with a big pearl. (107). By the innate power of the fœtus and by the rise of her auspicious merit there arose in her the auspicious desire in pregnancy to hear about Faith and Scriptures. (108). Then, by the king there were summoned through his servants the Doctors of the Six Philosophies present in the city for speaking about Religion to Queen Kîrmâ. (109). All of them, after taking

first among the five Great Vows" (116) It is said in the *Das'avaikâlika*—"The following has been pointed out by Mahâvîraswâmi as the first religious item, viz, a complete abstinence from injury, which is nothing else but a self-restrained action regarding all living beings." (117) [It is also observed in *Upades'amâlâ*—"A man devoid of compassion towards the six groups of living beings is neither an initiated monk nor a house holder, he becomes fallen from duties of monks; he is also fallen from the religious duty of (virtuous) householders viz. charity." (118). On hearing these words of the great sage which were similar to the rumbling of clouds, the peacock in the form of the mind of the queen obtained extreme satisfaction and joy. (119). When the requisite number of pregnancy-days was over, the queen, who had all her desires in pregnancy satisfied, gave birth to an excellent son on an auspicious day at an auspicious moment. (120) On that occasion there was sounded then the drum with sharp sounds, which roared with great noise in the courtyards of heaven, there proceeded the auspicious sounds of Bhungala and kettle drum, there was heard the Napheri with its novel sounds (121) A host of bards shouted lines of praises, groups of clever men with delight shouted blessing of long life, lovely women

bath and making offerings and performing many wonderful and auspicious rites, arrived at the Royal Palace with their respective books (110) Having bestowed blessings (upon the king and the queen) and being well received and honoured by the king, they exhibited their respective religious beliefs having occupied auspicious seats (111) After hearing the beliefs of other religions characterised by injury to living beings, the queen who was devoted to the Religion of Jina, became extremely dejected at heart (112) For, let one give charities, let one observe the vow of ascetics, let him master the Veda and the like, let him always meditate on gods and the like if he has no compassion, everything is of no avail (113) There can be no initiation no begging, no charity, no austerity, no meditation, no life of sages where there is no compassion (114)

Then there were invited by the king the learned Doctors of Jain Faith possessed of high virtues and they began to expound the nature of the faith—the essence of the doctrine of the Faith of the Jina — as follows —(115) ' The protection of the six groups of living beings verily constitutes Religion It is with this reason that the vow of abstinence from harm to living beings is placed

first among the five Great Vows" (116). It is said in the Das'avaikâlika—"The following has been pointed out by Mahâviraswâmi as the first religious item, viz., a complete abstinence from injury, which is nothing else but a self-restrained action regarding all living beings." (117) [It is also observed in Upades'amâlâ-]"A man devoid of compassion towards the six groups of living beings is neither an initiated monk nor a householder, he becomes fallen from duties of monks; he is also fallen from the religious duty of (virtuous) householders viz. charity." (118). On hearing these words of the great sage which were similar to the rumbling of clouds, the peacock in the form of the mind of the queen obtained extreme satisfaction and joy. (119) When the requisite number of pregnancy-days was over, the queen, who had all her desires in pregnancy satisfied, gave birth to an excellent son on an auspicious day at an auspicious moment. (120) On that occasion there was sounded then the drum with sharp sounds, which roared with great noise in the courtyards of heaven, there proceeded the auspicious sounds of Bhungala and kettle drum, there was heard the Napherî with its novel sounds (121) A host of bards shouted lines of praises, groups of clever men with delight shouted blessing of long life, lovely women

danced beautifully, thus was celebrated the birth festival on the birth of the son (122)

There was given by his parents to their son the name 'Dharmadeva' in conformity with the pregnancy desire of hearing religious sermons which was a sweet one in consideration of his virtues. (123). There was in vogue another name 'Kûrmâputra' for ordinary addresses. In this way he had both the names true to their meaning (124). That prince, borne from arm to arm and lap to lap by five nurses, became dear to all (125). He studied all the seventy-two arts himself with his own sharp intelligence, the teacher obtaining no doubt the position of a simple witness (126).

However, as a result of his action of binding down and tossing up of the princes in his previous existence he became a dwarf having got a height measuring only two hands. (127). Possessed of gracefulness and good luck, he attained to youth in course of time bewitching the minds of young women by virtue of his unparalleled countenance (128). Everyone experiences in his youth various mental changes wrought by the objects of sense, but, Kûmmâputta, who knew the true nature of objects remained indifferent to objects of sense (129). Gods Hari, Hara, Brahmâ

and others, all were subject to the influences of objects of sense; blessed indeed was Kummâputta who subjected in fact the objects of sense, (130). The vow of monks, which he had observed in his previous birth for a long time, became the cause of his indifference to objects of sense in the present existence even in his youth. (131). A certain day, when he was hearing the gospel expounded by the eminent sage, the prince had the memory of his previous existence sprung up in him (132). Although as a result of his contemplating on the unsubstantial nature of the worldly existence by virtue of his remembrance of his past existence, he had occupied a place on the Ladder of Spiritual Progress of the Annihilator of actions, yet, on his engaging himself in pure meditation and consuming the unbearable mass of the fuel of actions by the fire of meditation, there arose in him the infinite, resplendent Omniscience. (133, 134).

He thought—"If I would take to the rigid life of a monk, there would certainly result the death of my parents who would be pained by the separation from their son." (135). Consequently, although he was in possession of the lotus of Omniscience, yet, on account of the pressure of

his parents, he remained at his house observing mentally the life of monks (136) What son is like Kummāputta devoted to the feet of his parents, who, although omniscient, remained long at his residence out of compassion for them? (137) Who, other than Kummāputta is blessed, who for the enlightenment of his parents remained incognito at his residence although possessed of Omniscience? (138) The fact that the infinite Omniscience arose in the case of Kummāputta although he stayed in his house, was nothing else but a powerful working of his pure mental condition (139) It was on account of his pure mental condition that the sovereign Bharata who was so engrossed in his harem got Omniscience, although he was a householder, while he was actually sitting in his Mirror-house (140) Similarly, Ilāputra, living as a householder, became omniscient by virtue of his pure mental condition at the sight of some (two) eminent sages roaming for alms whom he saw while he was occupying the top of the Bamboo (141) In the same way, there arose Omniscience in the case of Āśhādhabhūti while he was enacting the part of king Bharata as a result of his extremely pure mental condition although he was a householder (142) It should be known that there exists as much difference between the material

worship and the mental one as there exists between the Meru mountain and the mustard seed (143) By material worship a man can go at the most to the Achyuta Heaven, while by mental worship he may get Absolution with n one Muhūrta even (144).

There are situated in the human world only five Mahâvidehas (holy places) in each Mahâvideha there are thirtytwo holy places named Vijaya. (145) By multiplying thirtytwo by five, the Vijaya places in all become one hundred and sixty By adding to these the five in Bharata and the five in Airavata, the holy places in all become one hundred and seventy (146) (One for each holy place), there can be at the most one hundred and seventy Jinas at a time All this has been said merely because there arose an occasion for it now hear about the direct subject matter in hand (147)

In the holy place Mangalâvatî Vijaya situated in the famous Mahavideha there was a city by name Ratnasamchaya abounding in wealth and corn (148) In that city the sovereign king Devaditya who excelled the Sun in lustre, ruled over his kingdom by enjoying himself in the company of sixtyfour thousand beautiful ladies (149) A

certain day, there arrived in course of his movements at the garden of the city which had many excellent trees, the Prophet named Jagaduttama (150) There was prepared the reception hall by the Vaimânika, Jyotishka, Vyantara and Bhavanapati gods which was lovely by its three ramparts made up respectively of gems, gold and silver (151)

The sovereign king on having heard the arrival of Jina became delighted at heart like the Chakravâka bird on the rise of the Sun and he started with his retinue for paying his respects (152) Having moved round the Prophet thrice, keeping him to the right, and having bowed down, he sat at the appropriate place with folded hands. (153) Then the Lord, with a voice which was as sweet as nectar and which was the sole boat to cross the sea of worldly life, preached the Religion to the faithful devotees -(154) "Hear ye, devotees, the embodied soul, getting out with difficulty from the store-house of souls, obtains the life of a human being after many existences. (155) Having got the human existence, it is difficult for a man to get the country of the Âryas which is difficult to secure, as many men are born in families of Dasyus and Mlechhas (156). Even after being

born in the region of the Āryas, it is difficult to be endowed with sound senses as generally no man is seen with body entirely free from diseases. (157.) Even after being possessed of a healthy body, it is difficult to get an occasion of hearing the Jain Faith, as there are not seen everywhere preceptors who are sages endowed with high virtues. (158). Although an occasion of hearing Religion is obtained, it is difficult to have faith in the precious preaching of the Prophet, as there is seen the majority of men with minds engaged in worldly talks. (159). Even after having faith, practice is held to be still more difficult, as the great enemy in the form of carelessness prevents a man from actually doing the religious actions. (160). For, Carelessness is the greatest hater, Carelessness is the greatest enemy, Carelessness is the greatest thief waylaying a man on the path to the city of Liberation; Carelessness, lastly, is the path leading on to hell. (161). Blessed indeed are those, meritorious indeed are those, who, having got all the requisites and giving up Carelessness attain to the highest abode having observed the life of monks ", (162).

On hearing this advice of the Jina some got faith, some took to Monk's Life, while some

the sovereign king again asked—"well Divine Sir, does an Omniscient sage live in his house?" The Divine Lord replied "he sticks to his house with a view to enlighten his mother and father". (170) Then the Aerial beings asked—"Divine Lord, is there Omniscience for us?" to which the Lord replied "you, too, will have omniscience ere long" (171) They again asked—"Thou, Divine Lord, who art a traveller on the path to the Blessed Abode, when shall we have Omniscience?" (172) On being thus asked the monk named Jagaduttama said "when Kummâputta will himself relate to you the account of Mahâsukra Heaven, at that time you will have Omniscience". (173).

On hearing this, and having come to know the Religious truth (or tenets), they became controlled in mind, word and body and having bowed down to Jina they approached Kummâputta and there all the four stood quiet near him, (174) They were then addressed by Kummâputta "Dear Sirs, the Jina has not verily told you what kind of happiness of residence in Heaven you experienced in the Mahâs'ukra Heaven' (175). Being reminded of their past existences on hearing these words, the four Chârana sages remembered their previous existences and

meritorious people accepted mentally the partial observance of the Five Vows (163) On the other side, the embodied souls of Kamalâ, Bhramara, Drona, and Drumâ, who had already gone to Sukra, Heaven, dropped down and became Khechara beings on Vaitâdhya mountain in the Holy Bharata Region. (164). All the four, who had enjoyed themselves with various worldly pleasures and who had taken to Monks' Life as a result of the preachings of a Chârana sage arrived at that very place and took their seats after paying their respects to the Great Jina. (165). On beholding them, the Sovereign king asked the Sovereign Lord of Religion - 'Divine Sir, who are these Chârana sages with pure minds and whence have they come here' ? (166). Then the Great Jina said " Hear, Great King, these are ærial beings who have come down here from the Vaitâdhya mountain to pay their respects to us " (167). Then the Sovereign asked "Divine Sir, is there at present any sovereign king or an omniscient monk in the Land of Bharata which has got the Vaitâdhya mountain in it ? " (158) The Jina replied - ' There is neither an omniscient sage nor a sovereign ruler at present in the Bharata Land, but there is Kummaṃputta who is omniscient although a householder. (169) Then

the sovereign king again asked—"well, Divine Sir, does an Omniscient sage live in his house?" The Divine Lord replied "he sticks to his house with a view to enlighten his mother and father". (170) Then the Aerial beings asked—"Divine Lord, is there Omniscience for us?" to which the Lord replied "you, too, will have omniscience ere long". (171) They again asked—"Thou, Divine Lord, who art a traveller on the path to the Blessed Abode, when shall we have Omniscience?" (172) On being thus sked, the monk named Jagaduttama said "when Kummâputta will himself relate to you the account of Mahâsukra Heaven, at that time you will have Omniscience". (173).

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mounted upon the Ladder of the Annihilator of Actions. (176)

The following is the description of the ascent on the ladder which the Annihilator of Actions climbs.—He first annihilates the four varieties of the passions or Kashâyas (anger, pride, deceit and greed) which cause eternal transmigration, then the false faith, the mixed faith and the faith, then, the eight varieties of the Kashâyas which come in the way of the Five Vows, then the neuter passion, the female passion, the six emotions and the male passion, then, the four varieties of the four passions which cause temporary excitement. (177) Then, he annihilates two varieties of Gatî and two of Ānupûrvî, then four out of the five Jâtikarmas from Ekendriya upto Chaturindriya, then Ātâpa, Uddyoṭi, then Sthîvara and Sûkshma (178) Then he annihilates the Sîdhârana and the Aparyāpta kinds of Nâma-potencies, then deep sleep, deep walking sleep, and somnambulism, and then whatever there has remained of the eight Kashayas—(during the course of which he has destroyed all these last -). (179). Then he, being much exhausted, stops a while and when there remain two moments only for his Omnisci-

ence, in the first moment he destroys sleep and walking sleep and the following Nāma-potencies, viz. Devagatī and Devanupūrvī, Vaikriya S'arīra, the Samhanana Karmas excluding the first, the Samsthāna Karmas excluding his own Samsthāna, the Tirthamkara Nāmakarma and Āhāraka variety of S'arīranāmakarma, while in the second moment after annihilating the five-fold Jñānavarāna, the remaining four kinds of Dars'anāvarāna, and the five-fold Antarāya, he becomes omniscient (180-182).

Having mounted, in this way, the rising scale of spiritual progress of the Annihilator of Karma potencies, all those four monks became possessed of Omniscience and having approached Jina they took their seats in the assembly of the omniscient (183) Then Indra who sat there made the following question to Jagaduttama, the Lord of the Jinas, ' Divine Sir, why have you not been saluted by these people ? ' (184) to which the Divine Lord replied-“ These have the Intuitive Omniscience from Kummāputta It is on account of this reason, viz. that they have got Intuitive Omniscience, that I was not saluted by them. ” (185) Then Indra again asked-‘ When will he be taking the Great Vow (viz the order

vow of celibacy most difficult among all vows to practise in the same way it is most difficult to possess pure thought among all religious achievements (192) Beings, entitled to emancipation, obtain Pure Intuition by the lovely pure thought even though they be staying in their houses; we can quote ourselves as the best example to illustrate this fact" (193).

Having heard this sermon, the parents too, who came to know the truth, observed the rigid life of monks and having their soul well exalted they obtained an extremely auspicious position (194). Many other persons, entitled to spiritual elevation, heard those words of the omniscient, and, some of them adopted an attitude full of faith, some accepted the life of monks, while some adopted partial observance of the Five Vows (195) That preeminent Kevali Kummâputta, who thus enlightened many men, lived the life of a monk for a long time and eventually went to the Eternal Blessed Region. (196) That devotee, who hears this life of Kummâputta which is conducive to indifference for worldly affairs, becomes free from all sins and becomes a recipient of unlimited happiness [an object of happiness to Anantahamsa the writer] (197).

of the monks) ? ” The Lord replied that he would take it in the third period of the seventh day. (186) Having said this, the best of the Jinas named Jagaduttama returned and remained glorious on the earth in his movements dispelling like the sun, masses of darkness in the form of ignorance (187) .

Then the magnanimous kummâputta gave up the dress of the householder and took that of the monk, which specifically overcame the troubles of the world. (188) With his mind free from all taints, that best of the omniscient took his seat on a clean lotus made up of gold by the gods and began to deliver his religious sermon as follows—(189) ‘Religion is constituted of four parts charity, penance, conduct and thought but, among them, thought is the most important, being in fact, the most efficient medicine for inauspicious deeds (190) Just as the bestowal of safety of life is the best of all gifts, the omniscience of all the five knowledges, or pure meditation of all meditations, in the same way (pure) thought is the best of all religious things. (191) Also, just as enticing potency (Mohanîya Karma) is the most difficult to eliminate, or, the tongue most difficult among all senses to control, or, the

vow of celibacy most difficult among all vows to practise in the same way it is most difficult to possess pure thought among all religious achievements (192) Beings, entitled to emancipation, obtain Pure Intuition by the lovely pure thought even though they be staying in their houses, we can quote ourselves as the best example to illustrate this fact " (193)

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This short narrative is composed by Jina Mānikya the foremost pupil of the worthy blessed preceptor Hemavimala which, being read by people may live long. [This short narrative is composed by the favourite pupil (Anantahasṁa) of Jinamānikya who had Shri Hemavimala as his blessed preceptor; read by people, may it live long]. (198).

